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THE VEDANTA KESARI

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.... Be bold and face
The Truth! Be one with it! Let visions cease.
Or, if you cannot, dream but truer dreams,
Which are Eternal Love and Service Free.
SWAMI VIVEKANANDA

THE VEDANTA KESARI

VOL. LIII NOVEMBER 1966 No. 7

PARAMĀRTHASĀRA

प्राग्ज्ञानोत्पत्ति चितं यत्कर्म ज्ञानशिखिशिखालीढम्। बीजमिव दहनदग्धं जन्मसमर्थं न
तद्भवति ॥ ३९ ॥

39. The fruits of action done prior to the attainment of knowledge are destroyed with their cause, nescience, by the fire of knowledge and are no more able to cause further births, just as the burnt seeds are not able to germinate.

See Gita 4.37.

DOUBT : But what about the deeds that would be done after the attainment of knowledge until the fall of the body? They will certainly be the seed for further bodies.

That is being replied.

ज्ञानोत्पतेरूर्ध्वं क्रियमाणं कर्म यत्तदपि नाम। न श्लिष्यति कर्तारं पुष्करपत्रं यथा वारि ॥ ४० ॥

40. The deeds done after the attainment of knowledge do not attach to (have effect on) the doer just as the water on the lotus leaf does not cling to it.[1]

[1] The *Chāndogya Upaniṣad* (IV. xiv. 3) gives out this idea :
यथा पुष्करपलाश आपो न श्लिष्यन्ते एवमेवंविदि पापं कर्म न श्लिष्यते ।
Here evil deeds (*pāpam karma*) includes all actions, as actions good or bad normally bind man to the world of transmigration.

Why do not the deeds done by a man of knowledge bind him is explained next.

वाग्देहमानसैरिह कर्मचयः क्रियत इति बुधाः प्राहुः। एकोऽपि नाहमेषां कर्ता
तत्कर्मणां नास्मि ॥ ४१ ॥

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कर्मफलबीजनाशाज्जन्मविनाशो न चात्र सन्देहः । बुध्द्वैवमपगततमाः सवितेवाभाति
भारूपः ॥ ४२ ॥

41. & 42. The wise men say that the fruits of actions accumulate here (in the *jīvas*) by the effects of speech, body and mind; "I am not one among these; neither am I the agent of these actions"; there is no doubt that by the destruction of the seed[1] of the fruits of actions transmigration is also destroyed; knowing thus a person who is freed from the darkness of ignorance shines like the sun.

[1] The seed or the cause of the fruits of the actions is attributing of agency of actions to oneself.

QUESTION : Are the fruits of the actions destroyed simultaneously with the dawn of knowledge (realization) or at a later date?

The next verse gives the answer :

यद्वदिषीकातूलं पवनोद्धूतं हि दश दिशो याति । ब्रह्मणि तत्त्वज्ञानात् तथैव कर्माणि
तत्त्वविदः ॥ ४३ ॥

43. Just as the fluffy substance of the *iṣīkā* plant carried away by the wind, is lost in all quarters, likewise the fruits of actions of a knower of Truth are lost in Brahman at the dawn of knowledge.

DOUBT : What then? Does the body of the wise man fall off immediately or later? In the former case, as there will be no teacher who has realized the Truth there will be break in the line of teachers of Brahma Vidyā. In the latter case there is the possibility of danger of that person's identifying himself with the body etc.

ANSWER : Due to *Prārabdha*, which remains undestroyed even after realization, the body of the wise one carries on. For were *Prārabdha* also to be destroyed, then remaining embodied is not possible; again there is no other way to wear off this *Prārabdha Karma* than by experiencing it. Yet a person of realization will not have, as prior to his attaining of knowledge, the false identification with the body and the like. This is being illustrated by an example in the next verse.

क्षीरादुद्धृतमाज्यं क्षिप्तं यद्वन्न पूर्ववत् तस्मिन् । प्रकृतिगुणेभ्यस्तद्वत् पृथक्कृतश्चेतनो नात्मा ॥ ४४ ॥

44. As butter churned out of milk, when placed in it again, does not become one with milk as before, likewise the conscious one (Jīva) discriminated from Prakṛti and its effects, being the Supreme Self, does not become (as before).[1]

[1] Such a person though living in the body, due to the residue of the fruits of actions, does not get deluded by thinking about the body etc., as the Self.

जुणमयमायागहनं निर्धूय यथा तमः सहस्रांशुः । बाह्याभ्यन्तरचारी सैन्धवघनवद्
भवेत् पुरुषः ॥ ४५ ॥

(*Continued on page* 303)

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ETHICS OF AUSTERITY

To think of austerity in the present times appears to many as an anachronism, to speak of it as out-of-date and to practise it is considered definitely primitive, antidiluvian, with the result that we find where we are ; neither able to solve our increasing problems nor to reap the benefits that would have accrued from its practice. To act as one likes, to think as one's mind fancies and to speak as one's tongue presumes seems to be the order of the day and this is considered as freedom. Nothing can be more pathetic than such a condition. It is more so when such a state of affairs happens in a country which had nurtured from time out of mind the idea of sacrifice, self-effacement to an extent unheard of in world's history. Whether we take cognizance of our epics as facts of history or as myths, the ideal placed before us by them is very high. We hear of Rishi Dadhichi's giving up of the body so that the devas may make weapons out of his bones and kill the demons with their aid ; we hear of king Shibi protecting a dove from a hawk and in the process and in conformity with justice, being ready to sacrifice his body in order to appease the hunger of the bird of prey. Whatever value we may place on these stories, the moral which is attempted to be inculcated in the people and the moral which was once practised, we must concede, is self-sacrifice. Ancient Indian society was built on that ideal. There the highest honour was not given to the most ruthless or powerful tyrants but to the possessor of greatest virtues, among which austerity, which meant a life of self-effacement, was one. It was practised by not only those who exclusively devoted themselves to the life of the spirit but was the norm of the whole society. A popular saying of the time, which puts the idea briefly, was that an individual should be given up for the sake of the clan, the group, the family ; a family for the sake of the village, a village in the interest of the country and every thing for the sake of the Self (Atman).[1]

Perhaps this may look as a digression from the subject but it is not so. For by austerity we do not mean here physical privation alone. Austerity according to the *Gītā* covers all the spheres of man's life : his body, speech and thought. What we in the present day consider as most trivial and hence unworthy of notice such as the way one comports in his everyday life, even regarding the minutest details, was prized most by our ancients. The *Gītā* says, ' Adoration of God, the twice born, the preceptor, and the wise, and purity, straightforwardness, practice of continence and non-injury are the austerity of the body '.[2]

Let us examine the implication of this statement, every word of which is pregnant with meaning. The very idea of adoring God postulates the acceptance of His existence, and His accessibility. No one adores a being who is unknowable and unapproachable and in whose existence there is a doubt. Secondly this adoration also means that there is a relation between Him and the worshipper ; relation such as that between master and servant, as between father and child, as between friends, as between the indweller and the house, and so on. The purport is that God is not like an absentee landlord, demanding only his dues and not caring for the tenant. He is actively concerned with the affairs of all beings. Man has lost that belief in a higher power due to the scientific inroads and materialistic philo-

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[1] त्यजेत् कुलार्थे पुरुषं ग्रामस्यार्थे कुलं त्यजेत् ।
ग्रामं जनपदस्यार्थे आत्मार्थे पृथिवीं त्यजेत् ।
— *Mahabharata*, Udyoga Parva, 129. 48.

[2] देवद्विजगुरुप्राज्ञपूजनं शौचमार्जवम् ।
ब्रह्मचर्यमहिंसा च शारीरं तप उच्यते ।
— *Gita*, 17. 14.

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sophies. Along with this he has forgotten also that he is not a mere combination of body, senses and mind but something more. This is but a natural corollary. Perhaps the latter view gained ground first and later on disbelief in God, agnosticism and scepticism sneaked their way into the human mind. Now, why was this adoration of God considered a necessity? So that man may not forget that however highly placed he may be, however powerful in the empirical world, he is but a puny creature before a higher power; a power that ruled the universe, that meted out desserts according to one's deeds. Before Him everyone of us and even all of us are nothing. This was the first teaching.

Why should we adore the twice-born is the next question? The twice born, specially the Brahmana, was not adored because he was born in that class but because he possessed qualities of head and heart which deserved admiration. Sri Krishna enumerates a few of them in the *Gītā*: "Control of the mind, and sense organs, purity (inner and outer), forgiveness, straightforwardness, knowledge of the scriptures and realization of its contents in one's own life, and a firm faith in God — these are the natural tendencies of a Brahmana'.[3] No one in his sane mind, even at the present day, can say that the possession of such virtues, in whomsoever they may be, is detrimental to society. On the other hand everyone is coming to realize the absence of these virtues as being the cause of all our trouble, and miseries. No wonder then that the possessor of these qualities was adored in a society, which put a high premium on their acquisition. Again, it may also be observed that unless one honours and respects an idea or a norm one would not be able to imbue it, not to speak of practising it. Further, however much an abstract idea or ideal may appeal to us it is very difficult to practise or believe in unless we find before us people living that idea, and where such ideas are lived our heads, of their own accord, bow down, either in appreciation or in respect. So that was the second injunction: to respect goodness.

In former times the preceptor, specially the one who guides man in his spiritual path, was revered more than the parents. The parents give us the body but the preceptor, the guru, discovers to us our inner-being, the Self. He puts us on the path to perfection, salvation. He gives to us, as it were, a second birth; honour was therefore due to him too.

The wise that are referred to in the above quotation of the *Gītā* do not mean those who are merely conversant with the scriptures but those who have realized God, known their self by experience. Naturally one who loved the life of the spirit adored these men. For only they, if at all any, were worthy of worship — having overcome worldly desires they help others to cross this transmigratory existence.

Next comes purity. Purity of the body was insisted upon, as dirt on one's person and surroundings did not signify a good taste. Besides association with dirt engendered unclean thoughts as well. And one who is pure will be straightforward also. Guilelessness, as Sri Ramakrishna used to term this simplicity or straightforwardness, was a virtue, to be had only after infinite efforts in the past lives, and was the high water mark of the evolution of one's mind. To possessors of this quality, Sri Ramakrishna would remark, God realization would come with a little effort.

Continence or *brahmacharya* is the next requirement not only of the fourth *āshrama*, but of every stage of life. The first stage, that of studentship or *brahmacharya*, as it was formerly called by the Indian seers, was a rigorous way of life, where all luxuries were shunned and where flippancy in conduct was meticulously eradicated. The student's mind was never allowed to stray away into sensate regions and was always directed to the acquisition of knowledge and learning about the values life. Even in the household, the second stage, it was enjoined on man to cultivate

[3] शमो दमस्तपः शौचं क्षान्तिरार्जमेव च।
ज्ञानं विज्ञानमास्तिक्यं ब्रह्मकर्म स्वभावजम्॥
— *Ibid.*, 18. 42.

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abstinence. Sri Ramakrishna too said to the householders that husband and wife should live as brother and sister when one or two children were born to them. And to those who wanted to devote their lives exclusively to God, the life of continence was indispensable. Śri Śaṅkara categorically brings this to the fore in the *Vivekacūḍāmaṇi,* 'One who is after the care of the body and yet thinks of realizing the Self is like the man who desires to cross a river through the help of a crocodile mistaking it for a log of wood'.[4] Our sages never minced matters, as such they sometimes appear to be severely critical of the ways of the world. But then we must remember that, like the surgeon who seems to be ruthless in cutting out a gangrenous growth, the seers had no option but to point out in the strongest language at their command the dangers that beset a spiritual aspirant in his path. In spite of such warnings people fall into the trap set by Mahamaya, the great illusion, as if willingly. What would have happened, if these eye-openers were not there, can best be imagined than expressed!

We now come to non-injury. Sometimes man makes a travesty of this teaching. He follows only the letter and deliberately forgets the spirit behind the instruction. He thinks that only one who injures physically is an evil doer. But injury need not be only physical. Man can without actually doing bodily hurt play enough mischief to goad others into situations where there will be no way left for the individuals but to do away with themselves. Yet, outwardly the person who is responsible for such catastrophies may appear as the mildest being living on earth, one who would not harm even an insect or worm. Therefore, the proper way in which we can evaluate the meaning of this instruction is to view it in the light of the circumstances under which it was given. Coming from the lips of Sri Krishna who had persuaded Arjuna to fight a battle, which was almost like a blood bath, this interpretation seems to be meaningless. It should, therefore, be treated in a different way. It should be conceded that injury can be done in other ways also. This, however, should not be interpreted that physical violence is encouraged or connived at by us or was done so even by Sri Krishna. In no way is physical violence advocated here. What we want to stress is that there are other ways of doing harm which ordinarily escape human attention or though known, society finds itself helpless to root out. For our purpose anything that is done to acquire wealth, fame and other worldly possessions unrighteously is *himsa*, injury. Take for instance the food adulteration that is going on at present. Does it not harm people; is it not an injury? But most of us forget that it is. Therefore, even on the pragmatic level non-injury is a must that is to be practised by all members of the human society. Can we then say that this austerity is useless? We shall not find anyone, not even those who indulge in these malpractices, who would say so openly.

We said earlier that austerity (*tapas*), in the sense that it was understood of yore, covered speech and thought too. Sri Krishna says, 'Speech that does not hurt or wound any, truth that is kindly and for the good of those to whom it is spoken, the practise of the study of scriptures—these are said to be the austerity of speech'.[5] This world is a peculiar place and contains both types of extremes: the evil as well as the good. There are people, who take delight in wounding others' feelings. It is a morbid taste and not less heinous than those acts of murder which a pervert commits merely for observing the death agony the victims undergo. Sometimes we spread gossip without taking into consideration the sensibility of the person concerned. It rankles in one's heart to hear unmerited condemnation or wicked rumour. We may better under-

[4] शरीरपोषणार्थी सन् य आत्मानं दिदक्षते।
ग्राहं दारुधिया धृत्वा नदीं तर्तुं स इच्छति॥
—*Vivekacudamani,* 86.

[5] अनुद्वेगकरं वाक्यं सत्यं प्रियहितं च यत्।
स्वाध्यायाभ्यसनं चैव वाङ्मयं तप उच्यते॥
—*Gita,* 17. 15.

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stand these things if we put ourselves in the victim's position. How would any one like it? None would, criticism, even when healthy is not palatable, what then to speak of wicked tales. The pity is we never discriminate in this way and therefore give reins to the tongue. A little introspection will surely bring to light the evil effects of desecretory speech and make us more cautious. There is a saying that one who has controlled the tongue has controlled all. It is the tongue that makes man a glutton and it is the tongue again by unbridled speech that sows the seeds of dissension, feuds, and wars.

Truth as we had pointed out on an earlier occasion is a great healer. It heals the fever of fear. Swami Vivekananda states : 'And here is the test of turth — anything that makes you weak physically, intellectually and spiritually, reject as poison ; there cannot be any life in it, it cannot be true. Truth is strengthening. Truth is purity, truth is all-knowledge ; truth must be strengthening, must be enlightening, must be invigorating'. Speaking about truth Sri Ramakrishna observes : 'Truthfulness in speech is the *tapasya* of the Kali Yuga. By adhering to truth one attains God'. But how difficult man finds today to practise truthfulness. He finds the way of untruth easier, far more remunerative than the path of truth. But this is a false assumption. Truth alone ultimately triumphs and not falsehood,[6] is an adage of our ancients. It is like the corrosive substance which penetrates even granite rocks.

Our sages did not leave us high and dry as to how to conduct ourselves in this work-a-day-world. The adjectives, *priyam* (kindly) and *hitam* (beneficent) of the word *satyam* (truth) used by Sri Krishna in this context shows us the way. Elsewhere it is said, 'Speak truth that is affable, but not truth which is disagreeable'.[7] As an instance we can cite the Holy Mother's instructions. She would say that one should not even ask a cripple how he was lamed. That is a sore point of his life and would stir up memories which, perhaps, he is trying to forget. Restraining oneself from such remarks is also an austerity of speech.

About the austerity of thought what does the Gita suggest : 'Tranquillity, gentleness, quietude of the speech, control of the inner organ, purity of thought — these constitute the austerity of the mind'.[8] It need not be pointed out that everyone yearns for tranquillity. But how can it be cultivated if the mind is always thrown into mountain high waves of modifications, due to the perceptible alluring world ? In the pursuit of tranquillity people run after pleasures, thinking that is the way to attain it. But has anyone gained placidity by involving oneself into sense pleasure ? No. So, as Sri Ramakrishna used to say one must even while satisfying their little desires think about their momentariness in order to overcome all greater desires. Peace is not so easy to attain if once one gets entangled in the world. So one who seeks eternal peace should withdraw into himself ; should renounce all worldly desires.

Man becomes gentle if his mind has reached the stage of quietude. All other mildness or gentleness is forced by circumstances. It is only outward, not born of the mind. The mind may be a seething cauldron of jealousy, yet the man may, for all appearances, look like an image of gentleness. This quietude of the mind cannot be practised if quietude of speech is not practised and this in turn is impossible unless the lower nature in us is controlled. All this is feasible when one's thought current is purified. Constant thinking about God only can purify our heart. There is no other way for the cleanliness of the mind. Sri Ramakrishna used to say, 'As

[6] सत्यमेव जयते नानृतम् ।

[7] सत्यं ब्रूयात् प्रियं ब्रूयात् न ब्रूयात् सत्यमप्रियं ।

[8] मनः प्रसादः सौम्यत्वं मौनमात्मविनिग्रहः ।
भावसंशुद्धिरित्येतत्तपो मानसमुच्यते ॥
— *Gita*, 17. 16.

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you go to the east the west is left behind'. So as you go towards God the thoughts about other things become less and less.

We have now seen that even in the present age austerity has a place. It is not antiquarian as it may appear at first sight. Whether it is the secular or religious sphere, control of the body, senses, speech and mind is a necessity even now. The more a society inculcates this virtue the higher it rises in the estimate of the world, and the more easily it is enabled to solve its problems. Such a society will have the least number of problems and even the gravest of them will melt like icebergs that float down to warmer climates. The power of austerity is limitless. It is the fountain of all virtues. For a man of austerity, as described above, everything becomes easy. Will we have the courage to practise it? Then we need not fear anything in the world.

PARAMĀRTHASĀRA— (*Continued from page* 298)

45. A person of realization, dispelling the deep *māyā* constituting of *guṇas*,[1] just as the sun dispels darkness, moves inside and out[2] and becomes like a solid mass of salt.[3]

[1] Getting over the attachment to the effects of *māyā*, such as the body and organs, is meant here.

[2] Though limited by body consciousness is unfettered by it and able to move within and without.

[3] Like the solid mass of salt is of one taste, saltish both inside and out, so also the self of a person who has realized is a homogeneous mass of consciousness. The reference is to the *Bṛhadāraṇyaka* text IV. v. 13.

DOUBT: If the self is different from *māyā* and its products, then as their existence is seen separate from it the idea of non-duality of reality is impaired.

To this it is replied.

यद्वद्देहोऽवयवा मृदेव तस्या विकारजातानि । तद्वत् स्थावरजङ्गममद्वैतं द्वैतवद्भाति ॥ ४६ ॥

46. Just as the limbs are not separate from the body,[1] just as its various forms are only clay,[2] so also the movable and the immovable things and beings of the universe are the non-dual Brahman; only It appears as if many.[3]

[1] The limbs such as the head, hand, feet etc., are not separate from the body but yet the body is different from them, i.e., an aggregate of them and not taken any of them individually. If it were otherwise the body cannot be said to be made of limbs.

[2] The various products of clay such as pot, potsherd, etc., are nothing but clay, yet clay is different from them, being their cause.

[3] Brahman only appears as many in the form of the universe etc., but is not actually so; in reality It is one. Therefore there is no denial of the non-duality of Brahman.

एकस्मात् क्षेत्रज्ञाद्भवः क्षेत्रज्ञजातयो जाताः । लोहगतादिव दहनात् समन्ततो
विस्फुलिङ्गगणाः ॥ ४७ ॥

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47. From One Knower have sprung up many classes of cognisers, just as sparks coming out all round from the fire present in a piece of iron.

DOUBT : If they are of such a nature, wherefrom is this bondage and from what is the freedom ? This doubt is answered next.

ते गुणसङ्गमदोषाद्बद्धा इव धान्यजातयः स्वतुषैः । जन्म लभन्ते तावद् यावन्न
ज्ञानवह्निना दग्धाः ॥ ४८ ॥

48. They (the knowers) because of the contact with *guṇas* (the bodies etc.,) appear to be bound,[1] as the various grains in their husks.[2] These will have repeated births until they are not burnt in the fire of knowledge.

[1] The *jīvas,* though they are free by nature, because of their contact with the bodies they reside in, appear to be bound and not in reality ; just as the pinkness of a crystal is not natural but due to the proximity of the pink flower.

[2] *As the grains in their husks* : This is an example to illustrate that it is only the bodies that are effected ; that the self is always free and unattached ; that by discrimination it is possible to attain knowledge ; that the *jīvas* only appear as many.

DOUBT : Well, knowledge is only a dispeller of ignorance. How can it be the remover of bondage ?

The reply to this follows in the next sloka.

त्रिगुणा चैतन्यात्मनि सर्वगतेऽवस्थितेऽखिलाधारे । कुरुते सृष्टिमविद्या सर्वत्र स्पृश्यते
तया नात्मा ॥ ४९ ॥

49. Nescience, which is of three *guṇas,* always projects the universe[1] in the conscious Self, which is all-pervasive,[2] constant,[3] and the basis of all ; yet the Self is not touched by it.[4]

[1] The three constituents of Avidyā are *sattva, rajas* and *tamas.* We may recollect here the functions of these *guṇas. Tamas* covers the true nature, *rajas* projects a different form, and *sattva* just illumines these stages.

[2] The projection is not merely in the Self that is confined in the bodies but that which is all-pervasive.

[3] The projection again is not in the changing knowledge but in the permanent entity. If there is no constant ground for projection, even illusion is not possible.

[4] Nescience does not touch, i.e., does not create any change in, the Self, just as the cloud covering the sun has no effect on it.

DOUBT : If nescience has no effect on the Self, how can it be seen with all its modifications in It ? That is explained with an example in the following verse.

रज्ज्वां भुजङ्गहेतुः प्रभवविनाशौ यथा न स्तः । जगदुत्पत्तिविनाशौ न च कारणमस्ति
तद्वदिह ॥ ५० ॥

50. As there is no cause of the snake, nor its coming into being and destruction when it is seen in the rope, likewise there is neither the cause of this world, nor its creation and destruction.*

* The meaning is that as there is no other cause than the rope for the illusion of the snake, so also there is no other cause other than the Self for the appearance of the world.

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MEMOIRS OF SWAMI ADBHUTANANDA

(A free translation of the Bengali book *Smritikatha*)

(*Continued from the previous issue*)

ABOUT spiritual practices in modern times Lātu Maharaj once said to Biharibābu, 'You see in the scriptures many things are written. Very hard practices are there; but people in modern times are weak and short-lived, it is not possible for them to observe all that. So Master used to advise his devotees, "You leave off the head and the tail and take the main body — leave the unessentials and perform the essentials". One should adopt things suitable to the age. The elaborate rituals of the ancient days modern man cannot follow today; for him is the path of *bhakti*, devotion. He is too weak to fast, too short-lived and too full of diseases to continue the long drawn elaborate rituals. The coins of Akbar's times are no longer a legal tender today, during the British Raj. Know it for certain the ideal of this age is Master and Swamiji. You cannot but follow them. Those who will, will achieve salvation. The intelligent understand whither the wind blows. Sri Krishna showed his cosmic form to both Arjuna and Duryodhana (at different times). Arjuna believed in it and was saved, Duryodhana took it to be a trick of black magic and perished. The hint is there, it is for man to take it or to reject it.'

Swami Siddhananda writes: 'One day dilating on the spiritual attitudes Lātu Maharaj said, "You know, man is rewarded according to his attitude. You can look at a thing from different angles of vision — attitudes are angles of vision. None of them is wrong or incorrect. But your mind takes the photograph from where it stands — every mind must have its own standpoint. Some devotees take this world as a hoax, and a hoax they find it. Others think it as a place of enjoyment, and enjoyment they find everywhere. Some others take this world as the Cosmic Body of the Lord, and they see it as such. All these attitudes are quite rewarding. But do you know when the troubles start? It is when we forget the Lord, forget to connect the creation with the Creator. There we commit the mistake and court troubles. You may ask, 'Why is this mistake?' It is because we all live in the domain of the Mahāmāyā who allures us to enjoy the beauty of creation cut off from that of the Creator. Her (Mahāmāyā's) only concern is to keep creation going and like her infinite Lord she has infinite guiles to beguile us to eternity. These are her toys she throws to men, her children, to play with and not to disturb her in her business of infinite changes, formations and transformations. Playing with these attractive toys for long, when some children get a disgust for this humdrum of play and cry out for the truth they at once see the path, and the yonder Mansion, their goal. But the path is up-hill and the door is guarded by ferocious dogs; whereas the path, at the rear, is down-grade and there is no door, no guard, all is open. Those who are in earnest for the truth and are ready for staking all for its sake, make bold to proceed forward; and louder the dogs at the gate bark louder still the devotees call on the Lord, who, attracted by their humility and earnestness, comes out Himself and takes them into the Mansion. And when the dogs see that they are Lord's children, they start licking their limbs. Lord wants to see earnestness in His devotees, their earnest efforts to reach Him, then His mercy descends in torrents. Do you know what are these dogs? They are our own passions and

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desires. When the Lord sees that we are really in earnest He silences these dogs and makes it easy for us to see Him. And when we see Him once the entire scene changes at once; what appeared to be matter and conglomeration of matter and beauties and graces thereof, now appear to be of the spirit, beatific and bewitching. We see Him everywhere and in everything — the entire creation, every particle of it, is saturated with the awareness, being and bliss of the Lord. We feel, it is the Lord who is playing all these multitudinous parts — those of a thief, a saint, a libertine, a drunkard; of the rich and the poor, of the tyrant and the tyrannized over, of the kind and their acts of kindness. He has become all these and at the same time, He, as the indwelling Controller and Guide, is making 'all these' dance to His tunes. Whom to blame, whom to praise — He is there as and in every thing, person, and act. How is it possible for the unregenerate *jīvā* to understand this deep mystery? They think they are the actors, they are the enjoyers; just as the brinjals, potatoes, beans in the boiling pot think they are jumping and diving of their own sweet will, little knowing that the fire below is making them do all that. Carried away by this gigantic maternal mischief of Mahāmāyā, some are hoaxed and see hoax everywhere; some are full of bliss and see bliss everywhere. But one thing is certain, unless a person sees the Lord this riddle of the world will remain as baffling as ever. When he knows Him he will also at the same time, know that He is a mountain of sugar and he himself is but an ant, whose knowledge of Him is like the ant's knowledge of the tiny crystal of sugar he is carrying in his tinier mouth. But this one bit of sugar is more than enough for him, for sweetening his life and everything around him."'

In March, 1918 Lātu Maharaj shifted to Hadar Bag House. Here he passed the few remaining years of his life. Here, in this house, people came to notice increasingly one peculiar power of Lātu Maharaj — to know the workings of others' minds, far and near. We have already given a few stray instances before. They surprised, but did not convince us that he possessed any such power. Here, in this house, the manifestation of this power became a matter of almost daily occurrence. If there arose a bad thought in any one's mind in the house or anybody did anything wrong he used to know it, and muttering half-audibly would go on scolding him. Some people, we have mentioned before, used to pass their nights there with him. If they dreamt a good or a bad dream he would know it, and in case of a bad dream he would wake up the dreamer and break the bad thought. During this time he used to lay greatest emphasis on purity. Every now and then he would say, 'Be pure, be pure, be pure. Without purity you would never know Him. Be holy, without holiness you cannot understand the holy, your own holy nature, the Holy Lord sitting within and guiding you'. In this house again the novelist Sarat Chatterji, saw in his face the impress of Sri Ramakrishna. It was again while he was living in this house that Biharibābu had a wonderful vision of Lātu Maharaj, which, being too personal, is not mentioned here. It was here again he remarked that 'man's mind has become an unchaste woman, it must be taught chastity, to love the Lord of the universe, the Spouse eternal'.

On 30 July 1918, Baburam Maharaj passed away. Lātu Maharaj did not talk with any one for three days. One day a devotee sang to him songs on Sri Krishna's sports as a cowherd, when his gravity abated a little and gradually he started talking to people in the normal way.

Lātu Maharaj was heard muttering now and then 'I throw away your *māyā*'. One day a devotee got curious about the meaning of the sentence. So he asked Maharaj, who said, 'Don't you understand this? Should I go on thinking of those rogues throughout the day? So when I say like that I cease thinking about them that day'. People might think, 'Why should a saint

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think of other people and not of God'. It is not remembering that we are used to. It is a holy wish for the well-being of the devotees, that they may see God and be blessed. But why should he then give up such holy current of thought for the good of God's children? The devotees are after all toddlers in the path. Passions prejudices, impurities of diverse kinds are there in their hearts, where a saint's mind gets suffocated to dwell long, it longs to be with his God, his Lord. Moreover whatever good wishes he has already wished are sufficient for them for the day. Some have talked of this act of Maharaj as a great feat of *pratyāhāra,* withdrawal of the mind. Of course it was. But it had long become quite natural to him, not to make much of. What is to be noted here is his boundless love for the Lord's toddlers. For Girishbabu it was undoubtedly a great thing when after taking part in a drama in his theatre he would say, 'Away with theatre now', and it actually used to be 'away' and he could sleep peacefully the rest of the night.

One day somebody remarked, 'The world is too cruel. Just see, the sparrow is chased by the crow, the crow by the kite, the kite by man, man by the tiger, the bear, etc. So there are chasings and killings — cruelty all round'. Lātu Maharaj's reply was, 'Yes, that is one side of the picture; but there is another side to it. If you care to see, you will find mercy and kindness at every turn; and there is no end to that. Whatever you want to see you see. Remember, you see what you are. If you are good and kind, you will see goodness and kindness; if you are yourself evil, evil you will see around. The world's a mirror'.

In this Hadar Bag house he generally suffered from diarrhoea. So Hari Maharaj (Swami Turiyananda) invited him to come to Almora; he wrote, 'Śiva and Pārvati are eternally living in this Himalaya'. Lātu Maharaj wrote back, 'Śiva and Pārvati, worried at the sufferings of *jīvās,* are eternally living here in Kaśi; leaving this, it will not be possible for me to go elsewhere'.

A year before he gave up his body, there was a boil on one of his legs. He took no care of it; it developed into a gangrene. A devotee brought a surgeon from Calcutta, got it operated, stayed on with him and served him for some time. This service unfortunately, engendered pride in him. Lātu Maharaj warned him, 'You see don't develop egotism on account of this service. You should consider it to be a great privilege that you have got this opportunity to serve a *sādhu.* It is with great humility and reverence that one should serve God, one's *guru* and a *sādhu.* Never forget this'.

On another occasion the same devotee used unworthy language to a disciple of Sri Ramakrishna. Lātu Maharaj heard it and excitedly said, 'The rogue who will not have due respect for the Master will be ruined; I say, will be ruined. Let him go and beg pardon of the man he abused. There is still time for correction'. When these words reached the gentleman's ears he immediately went to that disciple of the Master and apologized.

In April 1919 a gentleman named Sauji (Sahaji) served Lātu Maharaj for six or seven months continually. He used to keep awake the major part of the night. At last one day, he said in all humbleness, 'Maharaj, I can't carry on any longer'. Maharaj replied, 'It would have been better if you could have. You would have got the Lord's grace. Anyway, when you could not, engage yourself in taking the Lord's name. That will serve the purpose'.

In this Hadar Bag house Hari Maharaj would come to meet Lātu Maharaj. He would bow down to Lātu Maharaj and without a word would sit near him looking intently on his face, absorbed in meditation. After an hour or so he would bow down and take his leave. One day the author asked Hari Maharaj, 'How is it, Maharaj, you come and go away without exchanging a word with Lātu Maharaj?' In reply Hari Maharaj said, 'His mind, don't you see, is

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always indrawn. Who will talk? So I don't disturb him; come and go silently'.

During his last illness Sarat Maharaj came to this house. He asked, 'How do you do, Sādhu?' Lātu Maharaj replied, 'To have a body is to suffer'. A *sādhu* of the Advaita Āshrama, Vārāṇasi asked him, 'He is your *gurubhai*, a fellow disciple, why do you bow down to him?' Sarat Maharaj replied, 'Sadhu was the first among us, to go to Guru Maharaj. Hence he is our elder brother. What do you say? Shall I not bow down to him?' Sarat Maharaj always used to call Lātu Maharaj 'Sādhu'.

Brother Bhupati came from Calcutta and stayed at Vārāṇasi. He would come to Lātu Maharaj very often during these days. Whenever he would come Lātu Maharaj would ask him to sing a few songs. Two of his favourite songs were: (1) 'Who is a greater ferryman than Lord Sri Hari? He ferries us across this ocean of worldliness on His boat — the boat made up of His two lotus-red feet'; (2) 'Mother, (In your incarnation as Sri Krishna you loved to stand in your usual three-bent posture on the Rāsa platform.) do make this heart of mine that platform and graciously stand there in your favourite posture'. Lātu Maharaj would turn to the devotees and say, 'You are living in this holy Vārāṇasi and brother Bhupati is also doing the same. But what a great difference!' Some used to say that brother Bhupati was a little crazy. To that Lātu Maharaj's reply was, 'Is it not far better to run mad in the name of God than on account of this filthy world?'

During his last illness Lātu Maharaj said once, 'Of the three attitudes, "God is mine", "I am God's", and "I am God", "I am God's" is the best. There is no place for egotism in it. Gopis had pure unselfish love for Sri Krishna. They regarded Sri Krishna as theirs — there was no tinge of selfishness in their love. But Srimati's, Sri Radhika's, love was still higher. She considered herself to be wholly and solely Sri Krishna's and of none else. The great Lord, Chaitanya, also had this attitude. Those great souls who become perfect in these attitudes remain themselves, through the grace of the Lord, immersed in divine bliss and make others also, who come in contact with them, full of bliss. Master used to speak of such great souls as "big logs of wood" that not only float down the stream themselves but carry many beings also on them. Depending on them, taking refuge in them, hundreds of devotees reach God. To take refuge in them is as good as taking refuge in God. For these personages are veritable limbs of the Lord. To touch them is to touch the Lord. Just as to touch the river Ganga one is not to touch the entire length and breadth and depth of Ganga from the Himalayas to the Bay of Bengal but any portion of it, even so to touch these great ones is to come in contact with the infinite Lord, they being His organic parts. They are like a railway engine that drags itself as well as a host of wagons to the destination'.

During this period he would often talk of Mahāvīra. One day he said, 'You see Lord Rama had many devotees, but none could approach Mahāvīra in devotion or in any other matter. One day Ramachandra wanted to test his favourite devotee and asked, while he was holding his royal court, "Mahāvīra, child, how do you look on me?" Mahāvīra, said, "Dear Master, when my mind gets identified with the body I look upon you as my master and myself as your servant; when this identification goes (and the mind knows itself to be mind) I find you are the whole and I am a part thereof; again that stage also is transcended, and mind and intellect merge into Ātman, then I find I am you and you are me — all distinctions vanish".'

One day a disciple of Raja Maharaj came and asked Lātu Maharaj, 'Maharaj, you have all seen God; now tell us what you have understood about this world'.

Lātu Maharaj: 'You know if you keep a jug of water away from a pond or a river the water of the jug dries up; but if it is kept

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dipped in the tank or the river the water inside the jug remains as full as ever. Similarly if we can keep our mind ever dipped in the blissful Lord the wind of worldliness cannot dry our mind of its bliss, it remains ever full of bliss.'

The devotee's second question was : 'Does the world now appear to you to be a burden, Maharaj ?'

Lātu Maharaj : 'When you take a dip in the Ganges, over your head there is such a heavy load of water ; but do you feel it ? Similarly in this world of the Lord if you take a dip in Him you will not feel the weight of the world — the world gets divinized, it becomes His, saturated by Him to the core. Now the burden appears heavy because it is cut off from the Lord, it is pure matter. But then it is spiritualized ; hence loses its weight. Please remember one couplet of Tulsidasji : "One who takes refuge in another is protected by him. (Look at the impossible situation.) A minnow goes swimming against the current of Ganga, whereas the great elephant of Indra was washed away". Another point. "As you look upon Rama, so Rama looks upon you. If you go to the right to the right He appears ; if you go to the left, to the left he appears."' (As you are so is the world and so is your God.)

(To be continued)

THE SPIRITUAL BASIS OF WORLD PEACE AND BROTHERHOOD OF MAN

SWAMI GNANESWARANANDA

It seems almost ridiculous to talk about peace and brotherhood while the whole world — at least the political leaders of all the countries in the world — is, either openly indulging in some kind of warfare, or secretly preparing for the next great war. Nevertheless, it is exactly the time when the peace-loving civilian population of all nations should organize all its forces against such a disaster as war.

Why does so-called civilized man kill his brother with more ferociousness than that of wild beasts ? How can this barbarous propensity of man be abolished ? These questions have been discussed elaborately by expert diplomats and political economists, but the solution has not been far-reaching enough to touch the soul of man. No doubt the various international arbitration assemblies, commissions, and committees, have been working, seemingly, to establish peace on our earth, yet a conscientious thinker cannot help asking the question : "But with what intentions and results ?" It does not take very deep deliberation to find out why such diplomatic attempts to establish peace are bound to end in magnificent failures. Diplomats and politicians do not want peace because they *love their fellow men,* or at least believe that others have the same right to enjoy life as much as they have. They want peace because they are afraid that whatever they have already acquired by aggression might be taken away from them by war. It goes without saying that any attempt by such leaders to establish peace can only fan the smouldering fire of fear and mistrust into the sudden blaze of war.

I am reminded of a humorous folk tale of India. The wolves and tigers of the huge forest of Sundarban were once holding a mammoth meeting to consider about the reign of peace and love in their forest world. It was a gigantic affair, and for a time it seemed that everything concerning the welfare of the forest kingdom depended upon the outcome of that big peace conference. Nothing was wanting to make the affair an unprecedented success. There were big

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orators, mighty statesmen, veteran diplomats, and what not. The main problem that caused the greatest trouble to these mighty champions of peace was the recent intrusion of man — the greatest menace to peace — into their kingdom, with firearms and other deadly weapons. Mr. Longtail, the veteran tiger statesman, most eloquently and logically denounced the action of man as most atrocious and barbarous and appealed to the members of the conference to think out ways and means to disarm man of the deadly weapons which he possessed. Most logically Mr. Longtail argued that when peace and love was their only aim of life, what was the use of arms and ammunition? He assured the enrapt audience that peace was the breath of his nostrils, peace the dream of his sleep, and that peace would surely be the very last utterance of his final breath! There was a long, continued applause.

Scarcely had the deafening cheers died out and the ecstatic speaker resumed his speech than a frightened deer was seen at a distance. At the sound of that tumultuous applause the poor deer was frightened and was running for life. Mr. Longtail, the enthusiastic speaker, was quite upset at the sight, because for a long time he had not had the good fortune of finding a deer for his dinner. The gunfire of man had compelled him to seek his den more than deer.

Suddenly Mr. Longtail jumped from the platform, leapt over the heads of his audience, and in a frenzy of haste ran after the poor deer. Other tigers, also, were not very late in understanding the whole affair. They could not bear that Mr. Longtail would alone enjoy the prospective dinner. They followed suit and there was confusion everywhere. Howling and screaming they fell upon one another, fought, and died, while the gentle deer escaped. Mr. Longtail was among the dead. The poet-reporter regretted that he could not say whether "peace" actually was his last word. He was prudent enough to be too far from this great champion of peace to catch his last words!

This little story speaks volumes. "Peace, peace, peace," we utter every day. We hear so much about peace, but what does actual peace mean? Where is it to be found and established? What is it that hinders the establishment of peace? These questions have to be considered. We often speak of peace when we see others growing powerful. Human weakness always loves to give a high-sounding name to an actually evil thing. When we become afraid of others we call out, "peace, peace," as if we know nothing else than peace. But we want peace more through fear than through love. Peace cannot be the issue or the outcome of a party of individuals who are at heart afraid of each other. Peace is the outcome of love, not of hatred, jealousy, or rivalry in power. Mr. Longtail, in our story, argued for peace because he was afraid of the powerful firearms of man, against which he could not think of any other remedy than his mock-peace. If we sincerely observe and examine our motives for peace we will find that we are not prompted by love or any unselfish motive. Self-aggrandisement and the insurance of our own selfish pleasure and possessions are the motive-force of our desire for peace. But where self-aggrandisement, either individual or collective, is the motive it is foolish self-deception to speak or even think of peace.

Peace cannot be contained in a bit of paper, by way of a pact or agreement signed by wolfish individuals or groups of individuals. It is a mockery to call such a thing by the solemn name of peace. When the motive behind is anything but real goodwill and friendship there can be no peace. Peace is only possible when genuine goodwill towards all guides and controls our actions.

With all my optimism I cannot convince myself, much less others, that man in general has yet come to such a state of unfoldment that he can love peace for its own sake. His inner being, in spite of his outward embellishment, still presents the picture of a hungry and scared wolf. Consequently, at the

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slightest inducement he can be excited to take up arms against his own brother. But the discovery of this discouraging fact should not curb the enthusiasm of a sincere and selfless lover of peace. It should make him more resolute and vigorous in his attempts to help his fellow men.

To establish peace on earth a thorough education of the masses all over the world is an absolute necessity. And such an education may not be spread, with visible results, in the course of one generation. Workers for peace should remember that they do not want only patchwork. Their aim can be nothing shorter than ushering a new type of humanity — a type that will learn to revaluate its ambitions and ideals of life and know that no so-called thrill of victory can even come near the enjoyment of peace, which is the result of self-conquest and self-realisation; a type for which the expression, "brotherhood of man," will not be just a figure of speech, but a reality as vivid as one's own existence. Until such a type forms a great bulk of the population of every country, there is little hope for peace.

Two, and only two, basic truths, well-assimilated and lived by the leaders of society, can turn the tide of our present civilization. But it is a pity that no educational or cultural system has as yet taken up the study and propagation of these potent truths with any amount of seriousness. Let every child learn first that the "kingdom of heaven" — of infinite happiness, power, peace and perfection — is *within him* and that *he is potentially divine*. Let him be convinced that real success is achieved, not by snatching away as much as one can from others, but by expressing that divine perfection from within, through every act and thought.

The trouble with our civilization has been that it has taught man that happiness and perfection are achieved by gaining unrivalled control over objects and resources. Such being the philosophy of life man has lost sight of the true significance of peace. Peace to many means a state where, compelled by the pressure of any inviolable authority or power, discontented belligerents refrain from hostile operations. While Tom and Dick were walking to school together they saw a bag of marbles lying on the side-walk. Both dashed to seize the treasure. Tom, being the stronger, pushed little Dick aside and got hold of the booty. Tom thought that the marbles were his legitimate property, while Dick argued that he had a share in the spoil. So they were ready to fight. The school teacher discovered the trouble, examined their claims, and finally divided the property equally between the two, warning them that they would be severely punished if they were found quarrelling again over those marbles. Are Tom and Dick at peace now? Both are discontented and are cherishing a grudge against each other, and against the teacher.

If on this occasion Tom and Dick could have been helped to feel sorry for the one who lost the marbles, and could have been induced to exert themselves to find the real owner, their inner, divine nature would have expressed itself. They would have been much happier within themselves than they were by possessing a few marbles. And they could have remained good friends ever afterwards. The cause of unrest, greed, competition, and quarrels is that man has not been taught to appreciate the inner "kingdom of heaven". Let the keynote of education and culture of one generation be that man is not a beggar or a sinner, but that he is *divine*, and infinite peace would be the birthright of everyone.

Secondly, man must be taught that *life is one*. It is an indivisible force which finds expression differently in different living beings. Life is God, omnipresent. Unless the basic truth of the unity of life is impressed deeply upon one's mind by scientific demonstrations, philosophical deliberations, and psychic and spiritual realizations, the expression, "brotherhood of man", will remain a mere figure of speech, perhaps a meaningless jargon. No doubt that theologians and mystics of all countries have preached the conception of one universal God as the

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father of this universe, and men being the creation of that one God are like brothers. But such a simile, beautiful though it is, has not proved adequate, throughout history, to keep man in peace and amity with his so-called brothers. The reason is obvious : In the first place, except for a few mystics, man has never had the training to realize directly such a universal God. The masses of people are still taught to think that their God is the only true God, and they picture God as a person who cannot be universal. And they are taught that the Gods of the "heathens" are no good. Secondly, even if God is the universal father, and mankind His offspring, there is no good reason why brothers and sisters should not compete with one another to get what they want, and may not even fight with and kill one another. When man magnifies a common mortal relationship he takes such a simile as his standard and cannot think of anything beyond it. Mortal brothers very seldom agree or live together in a common bond of love and peace. They quarrel, compete and even destroy one another. If such is the nature of the relations of brotherhood known to us, how could an unknown and imaginary ideal of brotherhood bear any better result concerning the relation of man with man ?

Let a generation be taught that the relation of man with man, — nay, of man with the rest of the whole universe, — is deeper and much more fundamental than that of brotherhood. It is the relationship of absolute oneness ; it is the kinship of a part to the other parts, in regard to the whole. A tree has branches, leaves, flowers, and fruits ; so has one universal life. A part cannot antagonize another part without hurting its own vitalizing force. The right hand cannot hurt the left without injuring its own source of energy. Therefore, how can man injure man without injuring himself ?

The realization of Oneness is the spiritual, and the only sound, basis of world peace. Before you grasp in spirit the idea of this oneness it is hypocrisy, and indeed mockery, to speak about peace. This is the wonderful message which the ancient sages of India have professed and preached. Says the Gita: "When one sees with an equal eye God residing in every being he does not kill the Self by the self". The meaning is : when the unity underlying all phenomenal diversity is realized then comes real love, universal brotherhood. Then all becomes the Self. The Self cannot hate, harm, or do evil to the Self. We have to become a *samadarshi,* or a perceiver of Oneness.

It is easy to talk about love and goodwill, but difficult to put it into practice. This always was the keynote of Hindu civilization. Real success, individual or collective, was never calculated by the amount of enjoyment, or the advantage over others, one might have, but by the degree of sacrifice one could make for one's fellow beings, by the amount of sincere "goodwill" one felt for others. The highest type of man in Hindu culture was not the greatest warrior, but the greatest peace-maker. He was called a "Brahmin" and his entire life was a tremendous sacrifice at the altar of humanity. He was a man who was great, not in taking but in *giving.*

The ideal of "Brahminhood" is the goal of all individual, social and national life. Any civilization that can produce the greatest number of such "Brahmins" is the greatest. And when such individuals, or "Brahmins," talk of peace they really mean it, and they have the spiritual power to establish it. But as long as the wolf and tiger in man reign supreme, peace is bound to be the talk of "wolves and tigers," and the result, in spite of everything, is sure to be the feeding upon the flesh and blood of others.

Goodwill requires spiritual illumination. It depends upon the realization of the unity of the Spirit underlying all phenomena. Its basis is the *divinity of man.*

It is a matter of clear scientific observation that the more a person realizes this the more eager he becomes to serve his fellow men in loving amity. Such a believer in the divinity of man releases from within himself the

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indomitable power of peace, which is not a passive state but a great active force, capable of conquering the viciousness of a venomous snake. On the other hand the more a man hears that he is weak and evil, the more vicious and wicked he becomes. It is fear in man, hidden at the very foundation of his consciousness which makes him bite his own flesh. Remove fear from the constitution of man by pointing out to him that where there is the consciousness of the oneness of life there cannot be any fear — fear of God, the devil, or his fellow creatures — and a new generation of mankind will be evolved which will establish abiding "peace on earth and goodwill towards man".

SRIṢṬI VĀKYAS IN THE UPANIṢADS—THEIR TRUE SIGNIFICANCE

M. K. VENKATARAMA IYER

In several contexts the Upaniṣads make mention of the creation of the world by the Lord. Before the creation, it is said, He was the only reality. 'In the beginning, this (universe) was Being (*sat*) only, one without a second' (*Chāndogya* VI.ii.1). 'In the beginning, this (universe) was but the Self (*Ātman*)' (*Br.* I. iv. 1). 'This (universe) was the *Ātman* only in the beginning and nothing else breathed' (*Aitareya* I.i.1.). Similar statements are found elsewhere also.

The impulse for the creation of the universe arose in the form of a desire in pure Being or Ātman to go forth into the forms of finitude. 'It conceived, "may I become many, may I grow forth"' (*Ch.* VI.ii.3). 'He desired: "many may I be, may I be born"' (Taitti. II.vi.). The reason for the desire is stated in *Bṛhadāraṇyaka Upaniṣad* (I. iv. 2-3). 'He was alone. He was therefore not at all happy. Consequently he wanted a mate.'

The One going forth into the forms of the many presupposes that the latter is already implicit in the former. It means that the universe which was unmanifest in the original state became manifest in the subsequent state. The unmanifest condition is spoken of as the state of non-existence (*asat*). 'This (universe) was in the beginning verily non-being. Thence was being born' (Taitti II. vii). 'Some say that in the beginning this (universe) was non-being' (Ch. VI. ii. 1). That non-being means the unmanifest condition is made clear in the *Bṛhadāraṇyaka Upaniṣad* (I.iv.7). 'This universe was then undifferentiated. It subsequently differentiated itself into names and forms.' 'Having entered into the universe He became the Being and the Beyond, the definite and the indefinite, the abode and the non-abode, the conscious and the unconscious, the real and the unreal' (Taitti.II.vii). This diversification did not take place in a haphazard manner, but according to a plan. This is clear from the statement that 'He thought'. This is the meaning of the word 'Tapas' which occurs in all the passages which speak of creation (स तपोऽतप्यत स तपस्तप्त्वा).

The detailed steps of the process of creation are differently stated in the different Upaniṣads. But it is possible to rearrange them and present them as one coherent picture. Being which was 'one without a second' and which was resting in Its own glory somehow came to entertain a desire to manifest Itself. Before doing so It is said to have thought. We are to suppose that there is a descent from the level of pure intuition to that of the intellect. Just as bubbles, froth and foam arise from the depths of the waters when they are lashed by

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violent wind, even so pure spirit took on a material form when thought entered into it.[1] As the result of thinking it manifested Itself first as Fire. This Fire, as the result of further thinking, took on the form of water and this water, in its turn, thought and gave rise to food (earth). It will be seen that as a consequence of further and still further thinking, the grossness of the evolutes increases. Water is grosser than fire and earth grosser than water. These three are the subtle elements mentioned in the *Chāndogya* text (VI. ii.3-4). They get transformed into their corresponding gross elements by the process of intermixing. Each element enters into the other two. Thus, what we call fire is found, on analysis, to be composed of water and earth also. What looks red in it is fire, what looks white is water and what looks black is earth. "In fire the red colour is the colour of fire, the white colour is that of water and the black colour is that of food (earth)." The same is the case with water and food. 'Whatever appears red is derived from fire, whatever appears white is derived from water and whatever appears black is derived from food (earth).' This is known as the process of triplication (*trivṛt-karaṇa*). The *Taittirīya Upaniṣad* (II. 1) mentions five elements arising from the Ātman. *Ākāśa* sprang from the *Ātman, Vāyu* from *Ākāśa, Agni* from *Vāyu, Āpaḥ* from *Agni* and *Prithivī* from *Āpaḥ*. These five subtle elements get transformed into as many gross elements by intermixing. Since each gross element is composed of a part of itself and small part of each of the other four, the process is known as quintuplication (*Pañcikaraṇa*).

From food arise living beings which fall into three groups, those born of the egg (*aṇḍaja*), those born of the placenta (*jīvaja*) and those born of roots (*udbhijja*). The fourth, known as *svedaja,* born of sweat, like lice, must be taken as included in the three mentioned above. The subtlest part of the food is transformed into mind, that of water becomes the life-breath, and that of fire becomes speech. Flesh, blood, bone and marrow arise from the less subtle parts of water and fire. Mind includes the other internal organs, *buddhi, citta* and *ahaṅkāra.* Speaking of the formation of the human body, the Upaniṣad says (Ch. VI. viii. 4) : 'where could its root be apart from food?' Śri Śaṅkara explains as follows : "Food is the root of the body. When food is eaten it is liquified by water; then it is cooked by the gastric fire; then it becomes changed into juices; from these arise blood; from blood arises flesh, from flesh arises fat, from fat bones, from bones marrow and from marrow the seed. Similarly food that is eaten by woman undergoes the same transformations, ovular blood, instead of seed, arising in the last stage. It is by the combination of seed (*śukra*) and ovular blood (*śoṇita*) that human beings are born'. In *Bṛhadāraṇyaka* (I.iv.3) we read : 'He (*Virāt*) desired a mate. He became as big as man and woman embracing each other. He parted this body into two. From that came husband and wife. She, the female, thought : "How can he be united with me after producing me from himself? Well, let me hide myself." She became a cow, the other became a bull, and was united with her. From that union cows were born. The one became a mare, the other a stallion; the one became a she-ass, the other a he-ass and was united with her; from that one-hoofed animals were born. The one became a she-goat, the other a he-goat; the one became a ewe, the other became a ram and was united with her; from that goats and sheep were born. Thus did he project everything that exists in pairs down to ants' (Br. I.iv.4).

The *Aitareya Upaniṣad* speaks of the formation of the sense-organs. They came into existence when the elements, fire, air, water

[1] Sri Sadasiva Brahmendra says in his *Atma Vidya Vilasa* (stanza 4) :

आदाविदं सकलमेव जगत्सदासीत्
कुम्भादिवत्तदनु शक्तियुतात्परस्मात्
आकाशवायुदहनाम्बुभुवो बभुवु-
र्वातप्रसक्त सलिलादिव वीचिपूरः ॥

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and so forth, wantd a place to rest in. It is said that they were not satisfied when the cow and the horse were created for them to rest in. Cow stands for all animals having cloven feet and horses for all animals with uncloven feet. Finally human beings were created and the elements felt satisfied. This was because there was place for all of them in man. Agni, becoming speech, entered the mouth; air, becoming the life-breath, entered the nostrils; the sun, becoming the sense of sight, entered the eyes; the directions, becoming the sense of hearing, entered the ears; herbs and trees, becoming the hair, entered the skin; the moon, becoming the mind, entered the heart and so forth. It will be seen that in this account there is reference to a seat (*adhiṣṭhāna*), an organ (*karaṇa*) and a presiding deity (*devatā*).

The picture of creation is now complete. The only fact that needs mention is that out of the five gross elements came into existence the world which is the scene of all human endeavours and which provides opportunities for human beings to enjoy the fruits of their actions. A moral purpose thus enters into creation. This is the outcome of the thinking which precedes the act of creation. The plan resulting from thought relates to the moral order of the world. Commenting on Vedānta Sūtra (I. i. 2), Śri Śaṅkara writes: "Of this universe that is presented to perception which is differentiated by names and forms, which consists of many agents and enjoyers, which is the abode where men reap the fruits of their actions at the proper time and place and whose design cannot even be conceived by ordinary minds, the omniscient and omnipotent Brahman is the cause'.[2] The Upaniṣads state in many places that this world is the field where human beings reap the sweet and bitter rewards of their actions, that they take birth in appropriate forms as gods, as human beings or as animals and in the most suitable environments.[3]

We have given a fairly full account of the creation of the world as it is stated in the different Upaniṣads. Though it is possible to rearrange the details and present them as a consistent and coherent whole, still the fact remains that the descriptions exhibit wide divergences. This raises the doubt whether the creation of the world by the Lord is a real fact at all. If it were a fact, it should have been mentioned in a uniform manner everywhere. A fact does not admit of divergent descriptions. No one, not even the Veda, can take liberties with it. There can, therefore, be no difference in the statement of a fact for it could have happened only in one way. There is absolutely no room in it for the play of the personal factor. Our likes and dislikes, prejudices and pre-occupations, preferences and exclusions are simply irrelevant. Nor is there any need for interpretation. The story of creation is self-explanatory. Truth, as Śri Śaṅkara has said, is determined by the nature of the existent fact. It is, as he calls it, *Vastu tantra*. It does not depend on the whims or the fancies of the man who states it. The moods of the individual have no power to alter it. Hence it is not *Puruṣa tantra*. Even the Veda cannot alter the nature of a fact. A hundred *śruti* passages cannot make us believe that fire does not evolve heat and light and that it is delightfully cool to touch.[4] Truth is not therefore *codana-tantra*.

An event can happen only in one way and the Veda, which always speaks the truth, should mention it in the same manner in all the contexts. But this is not what we find. On the other hand, we come across widely

[2] Memorial Edition Vol. I. P. 10.
अस्य जगतो नामरूपाभ्यां व्याकृतस्यानेककर्तृभोक्तृसंयुक्तस्य प्रतिनियतदेशकालनिमित्तक्रियाफलाश्रयस्य मनसाप्यचिन्त्यरचनारूपस्य जन्मस्थितिभङ्गं यतः सर्वज्ञात्सर्वशक्तेः कारणाद्भवति तद्ब्रह्मेति ।

[3] *Katha* V. 7; *Mundaka* I. ii. 9-10; *Chandogya* V. x. 7; *Br.* III. ii. 13.

[4] Memorial Edition, Vol. XII. p. 560.
नहि श्रुतिशतमपि शीतो अग्निः अप्रकाशो वा इति ब्रुवन् प्रामाण्यमुपैति ।

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divergent accounts. In one context creation is said to take place in a spontaneous manner. 'In the beginning this was undifferentiated. It later became differentiated into names and forms' (Br. I.iv.7). In another context it is said to be preceded by desire and thought on the part of the Lord. 'He desired: "may I become many, may I grow forth"' (*Taitti*: II.vi and Ch. VI.i.2). In one place the world is said to have come out of non-existence, 'This was but non-existence in the beginning' (Taitti II.vii). Another Upaniṣad refutes this view, 'with regard to creation some hold the view that it came out of non-existence. But how can it be so? How can existence come out of non-existence?' (Ch. VI.ii.1-2). In one place, the first evolute is said to be space (*ākāśa*) while in another we read that creation started with fire. In yet another Upaniṣad the vital force (Prāṇa) is assigned the first place. Without mentioning any particular order and without going into details the *Aitareya Upaniṣad* says: 'He created these worlds, heaven, inter-space, the earth and the nether world'. Here is confusion enough. It is difficult to imagine how the process of the creation of the world, if it were a fact, could admit of such serious discrepancies. We expect even the facts of history to be presented in an impartial manner and exactly as they took place. We find fault with historians who for some reason or other alter the facts, though some allowance might have to be made for the limitations of the human mind. But no such allowance is called for in the case of the Veda. It is infallible. It has no motive to alter the course of an event or to interfere with the details. If, therefore, we find divergent accounts in different parts of the Veda, the conclusion is forced upon us that the creation of the world is not a fact.

Let us look at this question from the teleological point of view. The central theme of the Upaniṣads is the identity of the Ātman and Brahman. The realization of this identity constitutes release or Mokṣa. What prevents man from realizing his identity with the Absolute is his primeval ignorance regarding his own self. He has wrongly identified himself with his body, his sense organs and intellect. He thinks that the objects outside of him are worth acquiring since their possession and enjoyment will bring him happiness. He has to be cured of these wrong notions. Only right knowledge regarding his own self will dispel the illusion. The nature of the real self is therefore the only subject of study for man. The only knowledge worth acquiring is that which relates to the self. The Upaniṣads ask us to acquire this knowledge and severely leave alone all other talk. No useful purpose is served by knowing the details about the creation of the world. One of the tests that is to be applied to ascertain whether a certain passage of the Upaniṣad is purportful is to find out whether fearlessness or release is stated immediately after it as its reward (*phala*). After the accounts relating to the creation of the world no such reward is stated anywhere. Śri Śaṅkara has called our attention to this important fact. He writes: 'Such divergences in regard to the details of creation are quite permissible for they are not the things which the Upaniṣads seek to teach. The creation of the world is not the main thesis of the Upaniṣads, for no human goal is ever served by it'.[5] The human goal that is referred to here is of course the final one, namely, Mokṣa. A very similar observation is made by John Baillie in regard to the rival astronomical theories, whether the earth goes round the sun or the sun goes round the earth. He writes: 'It does not matter at all which of the two rival cosmologies is true unless we can find some meaning and worthwhileness in the life we have to live within the cosmos. The only serious question is whether, either way, life on earth becomes more worthwhile'.[6]

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[5] Memorial Edition, Vol. I. p. 252. Br. Su. Bhashya. I. iv. 14.

भवेदपि कार्यस्य विगीतत्वमप्रतिपाद्यत्वात्। नह्ययं सृष्ट्यादिप्रपञ्चः प्रतिपिपादयिषितः। नहि तत्प्रतिबद्धः कश्चित्पुरुषार्थो दृश्यते श्रूयते वा।

[6] Vide *Listener* dated 25-9-1952.

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As against these divergences in respect of creation, it is pointed out that all the texts are agreed in stating that the Lord is its cause. It is true that wherever there is mention of the world, its cause is said to be Īśwara. But this does not very much improve matters. On the other hand, it creates fresh problems. Once we look upon the world as the effect and Brahman as its cause, we are caught in the causal nexus which is an endless chain. If the world is treated as an effect and we point to Brahman as its cause, we cannot resist the temptation to ask the further question about the cause of Brahman. If we point to another higher entity, the same question will still arise ; who is the cause of that higher entity ? There will be no end to this process. It will lead to infinite regress (*anavasthā prāpti*). To overcome this difficulty we may draw the line at Saguṇa Brahman and maintain that He is self-caused and does not stand in need of another cause. We may quote scripture to this effect. But it will be an arbitrary disposal. It will not bring satisfaction to the questioning mind. The critical spirit will not be silenced merely because we quote the high authority of the Veda. It will demand one of two things — either that Brahman also requires a cause or that the world too does not require a cause.[7] A middle course is illogical and therefore not permissible. The same line of reasoning must be applied to both. The law of causation does not admit of exceptions. It is inexorable in its operation. Once we begin to apply it to explain the phenomena we must be prepared to go all the way with it. To explain the world, we assume that it is an effect for which there is no warrant. Having seen pots made by potters we are justified in treating a pot that we may see elsewhere as an effect and ask for its cause. Who made it, would be a relevant question. But no one has seen the creation of the world. In the absence of perceptual knowledge, we are not justified in assuming that the world is an effect and then ask for its cause. Śri Śaṅkara has called attention to this unjustifiable assumption in his commentary on Vedānta Sūtra (I. i.2.). He writes, ' Brahman, being outside the range of sense-perception, its relation with the world cannot be grasped. The senses are not competent to know Brahman. If Brahman were within the range of sense perception we could get to know that this world is produced by Him. But we see only the world. We have no means of ascertaining whether it is related to Brahman as its cause or to something else.'

Even supposing we waive this objection because, as Śri Śaṅkara says, there is the high authority of the Upaniṣad in its favour, other questions will still arise. To account for a pot, we have to refer to the potter as well as to the clay. Two causes are necessary, efficient and material, not to speak of subsidiary ones like implements and so forth. Are we to look upon Brahman as only the efficient cause of the world ? In that case, He would stand in need of some material out of which he could fashion the world. In the somewhat late *Śvetāśwatara Upaniṣad*[8] as also in the Gita[9] there is mention of some primeval matter known as *prakṛti,* which the Lord makes use of in creating the world, but in the earlier classical Upaniṣads there is no mention of it. Instead, they liken the process of creation by Brahman to the spider weaving the web out of its own saliva[10] and a blazing fire throwing out innumerable sparks.[11] These analogies give rise to the impression that Brahman is both the efficient and the material cause of the world (*abhinna nimittopādāna kāraṇa*). The cryptic statement in the *Chāndogya Upaniṣad* (III. xiv. 1) ' tajjalān ' confirms this impression. It means that Brahman (*tat*) is the source (*ja*), the place of absorption (*la*) and the support (*an*) of the world. The *Taittirīya* passage (III.i) states the same view more clearly, ' That from which the world takes its rise, that by which it is sustained and that into which it is finally dissolved is Brahman '. If Brahman is that into which the

[7] Vide Gaudapada's Mandukya Karika, Alatasanti Prakarana, st. 13.

[8] IV. 10. [9] IX. 8.

[10] Mundaka I. i. 7 and Br. II. i. 20.

[11] Mundaka II. i. 1.

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world is finally dissolved, it is clear beyond a shadow of doubt that it is both the material and the efficient cause of the world. Things generally dissolve, on destruction, into their material causes. If a pot is broken it becomes clay.

If Brahman is to be viewed as both the material and the efficient cause of the world, there is no question of its staying outside its creation. It is not therefore like the mason or carpenter who fashions something out of something else. The question of subsidiary causes like implements is also ruled out. It is not a case of creating the world out of some primeval matter, but a substance undergoing transformation owing to an urge from within and manifesting all its potentialities. The example of the tiny seed growing into the mighty fig tree given in *Chāndogya* (VI. xii.) strengthens this view.

But a difficulty presents itself here. It is the whole seed which gets transformed into the tree. No trace of it is left behind. Are we to imagine that Brahman in its entirety is transformed into the world or only a part of it? In the former case, Brahman is completely lost. The process amounts to self-annihilation. This notion is repugnant to our religious sense. Moreover, if Brahman is fully manifest in the form of the concrete world, where is the need to go in search of it? The Upaniṣadic injunction that Brahman is to be sought after and known [12] would lose all significance. Śri Śaṅkara writes: 'Wholesale change cuts at the very root. Further, the instruction about realizing Brahman loses all point as the created world is always before us and consequently no special effort is necessary. Lastly, the texts about the unchanging character of Brahman will be violated'.[13] In the latter case, we would have to regard Brahman as made up of parts. We have to suppose that one part of Brahman manifests itself as the world while another part remains changeless and intact. This is the idea implicit in the notion of Brahman being both immanent and transcendent. In the *Gītā* (Ch. XIII 14 and 15) we have the best possible statement of this position. 'He (Brahman) seems to possess the faculties of all the senses and yet He is devoid of all the senses. He is unattached and yet He sustains all things. He is free from the dispositions of Nature and yet He enjoys them. He is without and within all beings. He has no movement, and yet He moves. He is too subtle to be known. He is far away and yet he is near.' Two ideas stand out clearly: (1) God animates and sustains the world as its indwelling principle; (2) He is not however completely merged in it but maintains His transcendence also. This notion of Brahman is no doubt very satisfying from the standpoint of religion but not satisfactory from the purely philosophical point of view. Śri Śaṅkara writes: 'If Brahman is regarded as a composite entity made up of parts, to avoid the difficulty mentioned above, we have to face difficulty of another kind. The notion of a composite Brahman comes into conflict with the texts which speak of his partless and homogeneous nature. Further Brahman will become non-eternal if it is treated as made up of parts'.[14]

We have also to reckon with other texts which speak of Brahman as attributeless, unclassifiable, indefinable, beyond thought and speech and capable of being characterized only in negative terms as 'not this, not this'. Such passages are to be found in many contexts

[12] Cha. VIII. vii. 1. सोऽन्वेष्टव्यः स विजिज्ञासितव्यः।

[13] Memorial Edn. Vol. II. 333. (Br. Su. Bhashya II. i. 26).
कृत्स्नपरिणाम प्रसक्तौ सत्यां मूलोच्छेदः प्रसज्येत । द्रष्टव्यतोपदेशानर्थक्यं च आपद्येत अपलद्दष्टत्वात्कार्यस्य...अजत्वादि शब्दव्याकोपश्च ।

[14] Ibid., pp. 333-334. (op. cit.)
अथैतद्दोषपरिजिहीर्षया सावयवमेव ब्रह्माभ्युपगम्येत तथापि ये निरवयवत्वस्य प्रतिपादिकाः शब्दा उदाहृतास्ते प्रकुप्येयुः । सावयवत्वे च अनित्यत्वप्रसङ्ग इति ।

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and they can not be ignored.[15] It would be nothing short of violence to twist and torture them to make them yield a different meaning. According to these texts Brahman rises clear above all relations and therefore above all the categories of the understanding. It cannot be viewed as cause in relation to an effect or substance in relation to attributes or as the principle of identity in relation to differences. That the Upaniṣads treat this conception of Brahman as the highest truth is evident from the fact that the highest reward is mentioned in close proximity to such passages. 'When man gains a firm foothold in Brahman, who is invisible, selfless, indefinable and non-abode, then he has reached the fearless condition' (Taitti II.7). Explaining this passage Śri Śaṅkara says that Brahman is invisible in the sense that He is not an object of perception; that He is selfless in the sense that He is formless; indefinable in the sense that He has no attributes and that He is non-abode in the sense that He is not the substratum of attributes. The passage therefore denies attributes of Brahman. To one who is well established in such knowledge, absolute fearlessness is promised as the reward. In his instruction to Emperor Janaka, the sage Yājñavalkya says: 'This self is that which has been described as "not this, not this" It is imperceptible, for it is never attached; unfettered, for it never feels pain and never suffers injury. O Emperor, you have attained that which is free from fear' (Br. IV. ii.4). Concluding his instruction to the Emperor, Yājñavalkya waxes eloquent and ends with the following peroration: 'That great, birthless Self is undecaying, immortal, undying, fearless and infinite. Brahman is indeed fearless. He who knows it as such becomes the fearless Brahman' (Br. IV. iv.25). We have only to add that fearlessness is another name for Mokṣa.

If the highest reality known to the Upaniṣads is non-relational, there is no question of regarding it as creating the world or manifesting itself in the form of the world. It is changeless and without difference of any kind. In that case the world is reduced to a mere appearance like the serpent seen in a piece of rope. It will have to be treated as a superimposition born of primeval ignorance. To elucidate the conception of the highest reality, on knowing which everything else could be treated as heard, known and understood, three examples are given in *Chāndogya* (VI.i). Properly understood, they confirm the view stated above. Clay, gold and iron can assume many forms and each form is known by a particular name. Clay, for example, can appear as pots, jugs, saucers, pans and so forth. Similarly gold can take the form of a chain, a ring, a bracelet, bangles and so forth. Of iron we can make swords, scythes, pick-axes and a hundred other things. Let us examine the relationship between clay and the forms it assumes. A little reflection is enough to show that the latter are superimposed on the former. That they bear no vital or organic relation to the clay is clear from the fact that their destruction does not entail the destruction of their substratum. Pots, jugs, saucers and pans may disappear but the clay will still remain. It is indestructible. Even when pots, jugs, saucers and pans exist they are sustained by the underlying clay. The removal of the clay will mean the disappearance of pots, jugs and saucers but not vice versa. Clay can certainly exist independently of pots and jugs, but the latter have no such independent existence. What can be eliminated without the least harm to the substratum must be treated as an adventitious superimposiion. Such are names and forms. They are mere words. Clay is the only abiding reality. We are to understand that the world of names and forms bears the same relation to Brahman. From the transcendental point of view, therefore, there is neither creation nor destruction. This is known as 'Ajāta Vāda'. Śri Gaudapāda has stated it in his *Māndūkya Kārikā* (II.32).[16]

[15] Vide *Katha* I. iii. 15; *Mundaka* I. i. 6; *Mandukya* 7; *Taitti.* II. 7. and *Br.* III. viii. 8.

[16] न निरोधो न चोत्पत्तिः न बद्धो न च साधकः।
न मुमुक्षुः नैव मुक्त इत्येषा परमार्थता॥

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From the empirical standpoint, however, the world and its creation by Iśwara are real. Brahman is presented in the Upaniṣads in its twofold aspect, as *mūrta* and *amūrta*, as *saguṇa* and *nirguṇa*, as *saviśesa* and *nirviśeṣa*, as *sākāra* and *nirākāra* and as *saprapañca* and *niśprapañca*.[17] Śri Śaṅkara refers to this fact in two contexts in his commentary on Vedānta Sūtra. The two-fold manner in which he interprets Vedānta Sūtra I.i.3 is based on this view. *Śāstra yonitvāt* may be taken to mean either that Brahman is omniscient because It is the source of the scriptures or the scriptures are the only valid source of knowledge relating to Brahman. According to the first interpretation Brahman that is referred to is *saguṇa* and according to the second, the reference is to the *nirguṇa*. To create the world which involves so much design and to originate the Śāstras Brahman must necessarily be omniscient. Clearly it is Brahman with attributes that is meant according to the former interpretation. If however, we take the *sūtra* to mean that knowledge about Brahman can be had only from the scriptures and not from perception or inference, Brahman becomes transcendent. This *sūtra* indicates that we must look for both kinds of passages in the Upaniṣads. In another context Śri Śaṅkara explicitly calls attention to this fact and quotes them. He writes : 'Brahman is known in two aspects, as possessed of the limiting adjunct constituted by the diversities of the universe which is a modification of name and form and the other devoid of all conditioning factors and opposed to the earlier.'[18] There are many texts which call attention to these two aspects. As possessing attributes, Brahman is spoken of as the cause of the world. But this is only as a sort of concession to dull-witted people. Only the *adhikarins* of the highest order can grasp the attributeless Brahman. To others, it will look a mere blank, hardly distinguishable from the void of the Mādhyamika Buddhists. Śri Śaṅkara refers to this point in his commentary on the eighth chapter of the Chāndogya Upaniṣad.[19]

For the generality of people, therefore, the highest truth has to be introduced by stages. The Upaniṣads believe in gradualness of instruction. The statement that Brahman is the cause of the world is only a device to let in the higher teaching in the appropriate context. Gauḍapāda refers to this point.[20] Ordinary people have to be taken step by step from what they know to what they do not know. All of us know that products such as chairs and tables are made by some one out of some material. Nothing comes into existence of its own accord. To account for a chair, for example, we have to refer it to the carpenter and the wood of which it is made. Chairs and tables are things in the world. From these, by a natural transition, our minds are led on to think of the world as a whole and ask for its cause. Arguing on the analogy of the things in the world, we believe that the latter also must have a cause. Since the world is such a huge thing involving a vast design, its maker cannot be an ordinary human being or even a number of them working in co-operation. We come to the conclusion that the creator of the world must be an omniscient, and omnipotent Being whom we call God. Since He is omnipotent, He does not have to depend on some material independent of Him. Hence He must be both the efficient and material cause of the world.

At this stage we outgrow religion and turn philosophical. The notion of Brahman as being both the efficient and material cause of the world, however satisfying to the religious

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[17] Br. Up. II. iii. 1.

[18] Memorial Edition. Vol. I. p. 49. (Br. Su. Bhashya I. vi. Introduction).

द्विरूपं हि ब्रह्मावगम्यते, नामरूपविकारभेदोपाधिविशिष्टं, तद्विपरीतं च सर्वोपाधिविवर्जितम् ।

He cites the following passages : Br. Up., IV. v. 15; Ch., VII. xxiv. 1; Taitti Aranyaka, III. xii. 7; Svet., VI. 19; Br. Up., II. iii. 6 and III. viii. 8.

[19] Vol. VII. p. 472.

दिग्देशगुणगतिफलभेदशून्यं हि परमार्थसदद्वयं ब्रह्म मन्दबुद्धीनामसदिव प्रतिभाति ।

[20] Mandukya Karika, III. 15.

उपायस्सोऽवताराय

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instinct, is found to be unsatisfactory on further reflection. We realize that the conception bristles with difficulties. The citations from the scriptures fail to bring satisfaction. We are put in mind of other passages in the Upaniṣads which take Brahman to the non-relational level. We have said already that these passages convey the ultimate truth. There is no question of ignoring them or twisting them as to make them fall into line with the passages which assign attributes to Brahman.

The two sets of passages cannot be placed in juxtaposition as though they were of equal importance. The *nirguṇa* conception is the highest, considered from every point of view. It follows that the *saguṇa* conception is only a stepping stone to it. Saguṇa Brahman is eminently suited for purposes of meditation. Śri Śaṅkara has emphasized this point repeatedly. By constant meditation on Brahman with attributes, the mind will become ripe to grasp Brahman without attributes. This is the view of Amalānanda.[21] Interpreting the attitude of Śruti in regard to this matter Śri Śaṅkara has said : 'What the Śruti thinks is that though the teaching about the creation of the world is false, yet even through such wrong notions these ignorant folk may be brought to the right path and that gradually they could be led up to the knowledge of the absolutely true Brahman '.[22]

[21] निर्विशेषं परं ब्रह्म साक्षात्कर्तुमनीश्वराः
ये मन्दास्तेऽनुकम्प्यन्ते विशेष निरूपणैः ।
वशीकृतेमनस्येषां सगुणब्रह्मशीलनात्
तदेवाविर्भवेत् साक्षात् उपेतोपाधिकल्पनम् ॥

[22] सन्मार्गस्थावद्भवन्तु ततः शनैः
परमार्थसदपि ग्राहयिष्यामिति मन्यते श्रुतिः ॥

SRI RAMAKRISHNA AND THE AGE OF ANXIETY

GLENN R. LAWRENCE

THIS era has been aptly called by Dr Rollo May, 'The Age of Anxiety'. In a provocative lecture given before the Association for the Advancement of Psychotherapy, May 23, 1953, by a psychiatrist, the late Eilhard Von Domarus, M.D., Ph.D., entitled, 'The Orient and Western Man's Psychotherapy,' Dr Domarus stated that 'anxiety was the all-pervading master emotion of modern man'. Dr Domarus goes on to say, in substance, that the answer to this anxiety-ridden world lies in the psychotherapeutic methods developed and inspired by Sigmund Freud and the religious techniques and example of Gandhi and Sri Ramakrishna.

Gandhi's contribution as a political and religious figure who galvanized India into a non-violent revolt against Great Britain has been extensively publicized. Not so well known, but in the view of some a figure of even more pervasive effect upon the world is Sri Ramakrishna. He is considered by many as an Incarnation of God and by others as a great saint or mystic.

Sri Ramakrishna was born in a very primitive country setting in Bengal, India, in 1836. His parents were pious Brahmins who spent much of their days engaged in religious practices and meditation. Sri Ramakrishna, from his childhood forward, expressed his preference for direct religious experiences as opposed to the enticements of the world. As a young man, offers to devote his life in secular or scholarly pursuits were rejected by him in favour of worshipping the Hindu Goddess Kali and attending as a priest in Her temple at Dakshineswar, near Calcutta. During the latter part of his life, he attracted about him, as disciples, young men of great spiritual and intellectual intensity. Most prominent of those disciples was Swami Vivekananda, who organized with others, the Ramakrishna Monastic Order. This order is the

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largest in India and runs hospitals, colleges and monastic institutions. Sri Ramakrishna died in 1886. He left a spiritual legacy which is recorded by Mahendranath Gupta in an extraordinarily faithful account of Boswellian proportions of a few years of Sri Ramakrishna's life and sayings. This account was written in five volumes in Bengali and was made available to the West by various translations. In 1942, Swami Nikhilananda translated these volumes into a work running in excess of 1000 pages. The writer acknowledges that this book is the source of the quotes which follow. Biographies of Ramakrishna, written by Max Mueller, the orientalist, Romain Rolland and most recently by Christopher Isherwood witness the intense continuing interest. His life sparked a spiritual renaissance with an impact felt around the world. Outside of India, in several of the large cities throughout the world and in the United States, religious centres are flourishing based on the Gospel of Sri Ramakrishna, as he interpreted the Hindu religion. These centres are, for the most part, attended by Westerners who found spiritual renewal in the Vedanta of Sri Ramakrishna. His words were not mere surface eloquence, but were an outgrowth of an all-consuming direct religious experience. His life is a refutation of the materialistic point of view. Sri Ramakrishna's answer to the widespread anxiety of our times is the direct and ecstatic experience of the Godhead.

For the past fifty years there has been a large volume of research conducted, both theoretical and practical, concerning itself with the mentally ill. Studies of psychologically healthy persons, however, are relatively rare. Professor A. H. Maslow of Brandeis University, writing in 1950 in the Personality Symposium, discusses the results of his intensive studies of psychologically healthy persons in his paper entitled, 'The Self-Actualizing Man'. The Professor examined over 3,000 college students, personal acquaintances, and public and historical figures. His search was to find persons illustrating his idea of psychological health or the 'self-actualized man'. Professor Maslow determined thirteen characteristics of the psychologically healthy person. They were : '1. More Efficient Perception of Reality and More Comfortable Relations with it ; 2. Acceptance (Self, Others, Nature) ; 3. Spontaneity ; 4. Problem-centering ; 5. The Quality of Detachment ; The Need for Privacy ; 6. Autonomy, Independence of Culture and Environment ; 7. Continued Freshness of Appreciation ; 8. The Mystic Experience ; the Oceanic Feeling ; 9. Gemeinschaftsgefuhl ; (older-brotherly attitude) ; 10. Inter-personal Relations (Love of Humanity); 11. The Democratic Character Structure ; 12. Means and Ends (Reverence for Means) ; 13. Philosophical, Unhostile Sense of Humor.' Using the list the Professor selected three or four candidates from past history and several possible candidates. Of his contemporaries, only one 'possible' was chosen. Those men of history that the Professor considered psychologically healthy, or possibly so, were Spinoza, Whitman, Lincoln, Jefferson, Thoreau, Schweitzer and Goethe. His study indicates that a psychologically healthy person is rare indeed. Unlike the average man's concepts of psychological health, the professor's list describes a man who is essentially a non-conformist and cares little for traditions. This writer feels that if Maslow were acquainted with Sri Ramakrishna he would be among the Professor's select group of the healthy-minded.

The Professor in developing the concept of 'acceptance' as one of the essential qualities, talks of this trait as being best illustrated by that attitude a child has in looking out on the world with 'wide, uncritical eyes'. Sri Ramakrishna, though he was capable of instructing his devotees using sublime and sensitive parables, was considered by his peers as a 'divine child of five years old without guile'. He was given to frequent mystic transports when he experienced a direct and ecstatic experience with the Godhead.

Though Sri Ramakrishna recognized the moral and spiritual distinctions between one man and another, he nevertheless viewed all

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men from the most spiritual view. He said, 'God resides in all beings. He is the gold in all. In some places it is more clearly manifest than others.' Another illustration of his sublime attitude toward man was his parable-like statement, 'Don't you see that among human beings, there are cheats and gamblers, to say nothing of men who are like tigers. I think of them as the "cheat God," the "tiger God".' Sri Ramakrishna by his parable illustrates a spiritual lesson regarding the higher ethics and our relationship with our fellow humans.

Maslow in describing his category, 'The Mystic Experience, the Oceanic Feeling,' mentions that the persons he chose of ideal psychological health frequently have this feeling of mystic exaltation, or as Bucke describes it 'Cosmic Consciousness'. This mystic experience of Samadhi, as called by the Hindus, was enjoyed with very great frequency by Sri Ramakrishna. Almost anything sent him into this exalted state. His perceptions during one such experience are recorded in part, 'The buildings with their different parts, the temple and everything else vanished from my sight, leaving no trace whatsoever, and in their stead I saw a limitless, infinite, effulgent ocean of consciousness.'

Maslow defines his category of 'Autonomy, Independence of Culture and Environment' as a characteristic that allows the psychologically healthy man to rise above his culture milieu and act independently. How Ramakrishna cast aside traditions was illustrated when he stated that in meditating on the Supreme he would lay aside his Brahminical thread, as the thread reminded him that he was a Brahmin and superior to all. He said that when calling on God he must lay aside all such ideas.

Sri Ramakrishna died suffering from cancer of the throat. In spite of this extremely painful affliction, he continued to engage his small group of devotees with spiritual discussions. His experience of joyful, spiritual ecstasies were frequent and one person who visited him at the time characterized him as the happiest person he ever saw. Sri Ramakrishna taught that he who was born a man was born to no purpose unless he realizes God in this life. As a cure for the intense anxieties of this age, he suggests, 'The nearer you come to God, the more you feel peace, peace, peace — supreme peace'.

Unity in variety is the plan of the universe. . . . As existence you are one with the whole universe. That universal existence is God, the ultimate unity in the universe. In Him we are all one. At the same time, in manifestation, these differences must always remain. . . . We find then that if by the idea of universal religion it is meant that one set of doctrines should be believed in by all mankind, it is wholly impossible. It can never be, there can never be a time when all faces will be the same. Again, if we expect that there will be one universal mythology, that is also impossible; it cannot be. Neither can there be one universal ritual.

What then do I mean by the ideal of universal religion? . . . Recognizing the natural necessity of variation. Just as we have recognized unity by our very nature, so we must also recognize variation. We must learn that truth may be expressed in a hundred thousand ways, and that each of these ways is true as far as it goes. We must learn that the same thing can be viewed from a hundred different standpoints, and yet be the same thing.

— SWAMI VIVEKANANDA.

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AN APPLICATION OF THE ARISTOTELIAN CATEGORIES TO VEDANTA

(Continued from the previous issue)

HAROLD BARRY PHILLIPS

B. The Upward Path.

5. The Superimposition of Forms.

In an artifact a human agent is the efficient cause that places the Form in the pre-existing Material and conceives that Form in the light of an end which he has in view. To achieve that end several intermediate ends may be required. For simplicity's sake let us consider one step only. If there are more steps the same principle will hold good. The Material, then, is clay, the Form is that of a brick, the end is the house, and I am the efficient cause. Before making the brick, there is only I (the efficient cause) and the clay (the Material). In my mind I conceive the Form of the brick and the Form of the house, using the latter as the end of the former. Both are now ideally existent in my mind. Next I implant the Form of the brick in the Material, and the brick comes into existence. But as yet the Form of the house, the end of the brick, is still only ideally existent — a thought in my mind. The last step is when I use bricks as the Material and implant in them the Form of the house : now the Form of the house and the end of the brick (for these are the same thought viewed differently) pass from ideal to real existence, and the house comes into existence. I have used the same clay in both processes, but differently organised : the only new factor is that the end has been superimposed on the Form. And yet what a difference there is between a house and a pile of bricks ! Now we apply this reasoning to the previous discussion.

There is a certain portion of inorganic matter which is to serve as the Material. As there is no human agent concerned — for we are not now dealing with artifacts — to the observing eye there will be nothing more than this — the Material. But there must be an efficient cause hidden in this Material, for where else could it be ? This Material, then, is both "clay" and "I" in one. This inorganic matter is going to become a plant and the plant an animal, just as we see vegetation growing by the absorption of the "elements", and animals growing from feeding on vegetation. So the plant corresponds to the "brick" in our former example, and the animal to the "house". In other words, the Form chosen here for the sake of example will be the Form of plant, and the end will be the Form of animal. Proceeding by analogy, the efficient cause in the inorganic matter must somehow conceive these two Forms, that of plant and that of animal, the latter determining the former as its end. As yet both are only ideally existent. When the Form of plant passes into real existence, and the inorganic matter as Material is differently organized by the Form of the plant, we say that the plant comes into existence. The next step is the realization of the end by superimposing the Form of animal on the requisite number of plants taken as Material (i.e. food), and then the animal comes into existence and the end is realized. There is no new factor : the same Material, inorganic matter ; the same efficient cause ; the same Form of plant and the same end, the Form of animal ; only the two Forms have passed from ideal to real existence. If this is no mystery in the Upward Path from clay via brick to house, then it is no mystery in the Upward Path from inorganic matter via

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plant to animal. It is the same process (philosophically speaking), the only difference being that in the former case the efficient cause was external to the artifact, in the latter case it is *inside* the organism. Nor is even this a mystery : for every day I feed, and thereby convert plant life into my animal-type body. Thus, this whole universe is simply an " infinite " number of different modes of organizing one ultimate and fundamental Material which was there in the beginning, together with the efficient cause that was originally there. For if there had been only the Material, with no efficient cause, then how could that Material have become anything at all? If that original Material was Matter, then there would exist nothing else than Matter for all eternity — nothing else. Which is, of course, true. Nothing has been *added* to that Matter in the passage of time, but that Material has been differently organized or arranged by the imposition in it of various Forms, and the superimposition of other Forms which serve as the ends of the former Forms.

6. Levels of Consciousness

The Form and the end, which is also a Form, are thoughts, and thoughts are thought by minds. This is undoubtedly a mystery, but still it is a matter of everyday experience. We now ask, *What is the efficient cause*? Clearly, if it imposes Forms on the Material it must be of the nature of Mind. It is undoubtedly an hypothesis, but I don't know what a Form could possibly be except a thought, and I don't know what a thought can possibly be except the creation of a mind. Nor do I see how the existence of Forms can possibly be denied, since otherwise we could not distinguish a brick from a pot, nor even from a crab. It is, however, true that while I have a mind and you have a mind, we do not know what Mind (i.e. spelled with a capital) is, nor how inorganic matter could possibly have a Mind. I use the capital to indicate that the sort of " mind " here discussed is different from the mind of our experience ; but I call it Mind because it has at least this in common with known minds, that it thinks thoughts. And if we do not know what Mind is, why should we object to inorganic matter being said to have a Mind? After all, the crystal knows enough geometry to subtend the correct angle between any two surfaces every time it is formed, and I have yet to meet the scientist who can explain this fact. But so far as we can understand the matter at all, it seems pretty definite that the determination of an angle is a mental matter — it is inexplicable, but there it is. But, you may say, it is fantastic to suppose that such a Mind can feel. Yes, indeed, but we are speaking at cross-purposes. I did not define a Mind as something that can feel, but as what thinks thoughts. But even the word " thinks " is open to objection. I should say that the difficulty is this : You and I are self-conscious. We do not believe that an animal is self-conscious, but we accept that it is conscious. Most people refuse to allow that a plant is conscious, but it seems to have some measure of feeling, since it can turn towards the sun, grow towards the light, close its flowers at night, and surely this is not absolute insensibility — so we term this state, sub-conscious. Inorganic matter no doubt has not even this small degree of subconsciousness, but we can say that it is unconscious. If it is unconscious, why use the term Mind at all? In the interests of monism. And why monism? In the interests of intelligibility. For me it is unintelligible that there should be dead matter, living plants, sensate animals, thinking men, each different in kind from the other, so that to explain them we require four separate and distinct acts of creation. " And God said, . . . Let the dry land appear . . . And God said, Let the earth bring forth grass . . . And God said, Let the earth bring forth the living creature after his kind . . . And God said, Let us make man in our image," Genesis i. 9, 11, 24, 26.

Now we said above, in effect, that clay : brick : house : inorganic matter : plant :

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animal. If, then, the Material is unconscious, and the end is self-conscious, intermediate forms can be said to be sub-conscious or conscious, depending on their degree of organization. In other words, there is an association between the Form and the degree of awareness. Naturally the brick and the house have no consciousness beyond that of their constituent clay because the efficient cause causing them to come into existence is not within them, but extraneous. But if Man is taken to be the present end of inorganic matter and his self-consciousness the highest condition, then the intermediate ends (plant and animal) each have their own stage of consciousness.

Now consider : I have the same ultimate Material, the same efficient cause, the same end as inorganic matter ; I differ, however, in my Form, I differ in my self-consciousness. My Form accounts for my shape, my appearance enables you to perceive me as a man, but you cannot perceive my self-consciousness. This is something which I am aware of, but I cannot be aware of my Form. But I can perceive my Form (if ony in a mirror). I am aware of my self-consciousness, and I perceive my Form. Therefore, my self-consciousness is the awareness that the efficient cause (who else !) within me has the Form of man which it has realized in the Material of my body. As that which is implanted in a Material, the Form is accessible to the senses : as a thought in the efficient cause, it is felt by that efficient cause as self-consciousness. Similarly, the efficient cause of the animal is aware of its animal-Form as a feeling of consciousness, just as, when implanted in a Material, that Form is revealed to the senses as the Form of the animal really existent. The plant likewise has a sub-conscious awareness corresponding to its Form of plant, and inorganic matter is unconscious because its Form is not sufficiently organized.

Consider further : While life is superimposed on life in time, i.e., while the plant evolves into the animal, the animal into man, in the course of ages, it is also thus superimposed in space — if my body is a house, so to speak, its cells are the bricks, with one or more intermediate stages such as the organs like brain and spinal cord. By analogy there will be a certain level of consciousness at each of these levels of organization. For example, without claiming exactitude in detail, my body quâ organic matter is unconscious, my cells are sub-conscious, my brain is conscious, and my body is self-conscious. (Whether I say my body or the efficient cause in my body is a matter of terminology.) Now when I, who am self-conscious, fall asleep and dream, I am only conscious ; when I enjoy deep sleep, I am in a sub-conscious state, and when I die "I" become unconscious. Now if these states of consciousness reflect the awareness of the efficient cause of the Form which it is upholding in the Material, we must allow that while the body is alive, the Form is only being forgotten, to be remembered again when the body is fully awake ; but in death, since the former consciousness is not recovered, the Form must have been given up. That is, the efficient cause will have stopped thinking the Form of man, or even that of the living organism, and will be thinking of nothing except Matter, since in death the cells begin to disintegrate, and it is only a question of time before the body functions not as a man but only as Matter, decomposing and emitting gases and behaving exactly as some foetid mass in a chemical laboratory. Thus, life in the human body is the implantation, assertion and maintenance in the Material of the Form of man, nothing else, and this is the work of the efficient cause. But this efficient cause is just as much in the dead body (as the efficient cause of Matter). At death what vanishes is the self-consciousness, which we said is the efficient cause's awareness of the Form of man which it expresses in the Material of the body. This self-consciousness vanishes because the Form of man is no longer being thought, and that is what is called death —the efficient cause's

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ceasing to think the Form of the living creature in question.

C. The Downward Path

7. The Material

We have dealt with the Form and the end, and have seen that the efficient cause has an awareness of the realization of these in various degrees or levels of consciousness. But so far the nature of the efficient cause has escaped me. So I shall now seek it on the downward path.

The house is a Form imposed on bricks; the brick is a Form implanted in clay; is clay a Form expressed in something else as its Material? But as the house and the brick are artifacts, but clay is not, perhaps it would be better to proceed this way. The body is a Form superimposed on cells (I simplify the example); the cell is a Form impressed on Matter; Matter is a Form imposed on the elements; each element is a Form implanted on a certain aggregate of electrons, protons and neutrons, or what have you. This is a dissertation on philosophy not physics, so the details are not essential. Let us seek the key to this mystery in the simplest known element, hydrogen, for what is true of one is, in principle, true of all. According to the science I have learnt, each atom of hydrogen consists of one electron and one proton in close association. Thus, one could say that hydrogen is a Form embracing an electron and a proton as material. Now an electron and a proton are two things, each being a Form implanted in a Material. The electron has as its Form the property of repelling protons and other electrons in the inverse ratio of a higher than the second power of the distance, while the proton has as its Form the property of attracting electrons and other protons in the inverse square of their distance. Thus with any proton and electron the total mutual repulsion is the sum of the two forces: at infinitesimally small distances repulsion prevails over attraction, at greater distances attraction predominates. "Matter" is thus an empty concept: it is nothing more than a system of atomic forces in a certain state of equilibrium. Impenetrability is the result of the repulsion of electrons. Gravity is the result of the attraction with which every proton strives to bring every other proton and every electron nearer to it. So Philosophy of the Unconscious (von Hartmann). Unless we are to seek something more ultimate than the proton and the electron, and even then this same argument will apply in principle, we must allow that if the electron is the said Form implanted in an ultimate Material, and if the proton is the said different Form implanted in an ultimate Material, two consequences follow: that is, if electrons and protons are the penultimate constituents of the universe, first of all the ultimate Material of the electrons must be of the same nature as the ultimate Material of the protons; and secondly, this Material must be numerically identical with the efficient cause which we have so far tacitly assumed as the thinker of the Forms of electrons and protons, etc. Consider: if the ultimate Material of electrons were different from that of protons, then the former would differ from the latter because of some difference in their Forms, which is the line of reasoning we have been using all along. Brick differs from pot because the Form of brick differs from the Form of pot. And the same argument holds good in the case of electrons and protons. Then these Forms would have to be assumed to be implanted in some more ultimate Material again, and so on, until finally we must reach a Material which is homogeneous, since if there is no homogeneity, Monism will be impossible and the world unintelligible. If, then, we are going to reach a limit at all, we had better do it here and now, and assert that the Material of electrons and protons is homogeneous, is undifferentiated. In other words, I am going to assume that there are no particles more ultimate than protons and electrons, or if there are, then they must be ultimate Forms set in a homogeneous Material, so to simplify matters let us call them protons and

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electrons, as nomenclature is basically conventional.

Further, if a proximate Material is differentiated by reason of the efficient cause having expressed a Form in an ultimate Material, that ultimate Material which we are assuming must be undifferentiated, cannot itself have a Form, since then it would not be ultimate. But it is inconceivable that an efficient cause should exist and not think Forms, for then it would be superfluous and not a necessary hypothesis. Granting that the efficient cause is seated in, so to speak, the Material, if this ultimate Material has no Form impressed in it, then either it is pure Material and the efficient cause that is *ex hypothesi* thinking the Form that constitutes the proximate Material (i.e. electrons and protons) has suddenly entered it from outside, which is absurd, or it must be the same as that efficient cause. What other alternative is possible? The proximate Material basic to the structure of the universe is an ultimate Material determined by the primary Form; it is an efficient cause that is thinking this Form and that Cause is "seated", so to speak, in that ultimate Material. This ultimate Material is ultimate only because it has no Form impressed in it. As the efficient cause has been posited as that which thinks Forms, it must always be thinking. Where then is the efficient cause in the ultimate Material? As it must be there, we can only conclude that the ultimate Material (purely an abstraction, mark you!) is in fact the efficient cause, but it can exist only as an abstraction of thought: in actuality that efficient cause must always be thinking, and its first thought, so to speak, constitutes proximate Matter — electrons and protons.

Just as the coincidence of the Form and the End, of Formal and Final Causes, is the limit of the Upward Path, so the coincidence of Material and efficient causes is the limit of the Downward Path. An analysis of this statment will reveal that in actual fact we do not have four causes but only two. At the beginning of things there is only the efficient cause, which is Mind thinking the Formal Cause. Formal Causes are related as prior and posterior, which can be named Form and End respectively. We call the result of the efficient cause thinking the first Form proximate Matter, and this serves as the Material for the second Form, and so on, until at the end of things, each ideally existent Form coming to be really existent, the last Form coincides with the End of the whole series, so that in effect the process of the Universe can be said to be actualization of the efficient cause. The first distinguishable, or rather hypothetical, act of thought on the part of the efficient cause makes the whole series possible, nay, necessary. For when the efficient cause conceives that First Form, *as there is at that time no Material*, there can be no ideal existence — that Form can only exist really: its *esse est percipi*. Grant this one act of creation, and the whole universe becomes intelligeble, and incidentally Monistic. For the proximate Material having thus come into existence, ideal existence is now possible. This proximate Material having the Forms of electron, proton, etc., acts as Material for the atoms of the elements, which are conceived by the efficient cause as Forms implanted in that proximate Material, and from these elemental atoms, the various compounds of inorganic matter come into existence, and thence the whole series of plant, animal, man, etc., as discussed above. The whole universe, then, is the Self-realization of the efficient cause: there is nothing else at all — just a Mind with its thoughts

8. Conclusion

As we have seen, you and I, all animals and plants, nay even inorganic matter, are thoughts of the efficient cause, built up in a hierarchy of more and more complex organization on the principle that a lower type acts as Material for the higher type, just as clay is the Material for the brick, and bricks are the Material of a house. The basis of the organization is the End, each sucessive Form in the hierarchy being the End, or at any rate a partial or intermediate

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realization of the End of the Forms below, just as the house is the End for which the brick is made, and the brick is a step towards the realization of a house. Whether Man is the End, or only a step towards some higher End, is not known, but it seems probable that there is at least one step higher than Man, which can be called the Superman, with a degree of awareness as much superior to self-consciousness as self-consciousness is superior to the consciousness of the animal. This we may call Superconsciousness. This we believe because glimpses of such a state have been afforded us in such figures as the Buddha, Jesus, Ramakrishna, and others. What will happen when this End is reached by a new species, it is impossible to say, and is not really our concern. For you and I are not ultimate reals : we are merely the awareness or self-consciousness felt by the efficient cause as the correlative of that particular expression of the Form of man which appears as your and my body. I am not much more real than a sensation of pain : it is real enough while it lasts, but when it has passed away, it is as if it had never been. The only difference, in fact, is that while the pain exists only in my mind, you and I exist in the Mind I have called the efficient cause.

For deep within our hearts is this Mind which, different from and almost unknown to me, has created my body, maintains it by removing impurities and replacing the lost material from the food I eat, keeps it in working order, and perhaps at some time in the future will effect that subtle change in the germ-plasma of my descendants that will lead to the eventual emergence of the Superman. What I call 'I' in the thoughts, actions and feelings of the everyday existence of the work-a-day world—the I who plans and hopes, desire and despairs, the I who might make or at least use a brick, observe a crab, or study the latest book on protons and electrons — that 'I' cannot be this Mind in the heart. But the Superman, I suppose, would be one who has succeeded in identifying that 'I' with this Mind, or perhaps it would be better to say one whose 'I' is precisely this Mind, and for whom what ordinary people call 'I' does not exist. I do not know : it just seems to be a possibility.

SAMKHYA APPROACH : ANALYSIS OF HUMAN EXPERIENCE

ANIMA SENGUPTA

THE Sāṁkhya system is admitted on all hands as one of the oldest systems of thought, because the seeds from which the Classical Sāṁkhya sprung up as a well-knit system are strewn over a vast field of Philosophic writings of ancient India. The earliest available systematic exposition of the classical Sāṁkhya is found in the Sāṁkhya Kārikā of Īśvara Krishna. Gauḍapāda's commentary on Sāṁkhya-Kārikā, Vācaspati Misra's Tattva Kaumudī, Aniruddha's Vṛtti and Sāṁkhya Pravacana Bhāṣya of Vijñānabhikshu are some of the well-known posterior texts on the Sāṁkhya Philosophy.

Life in this world (as all of us know) is a ceaseless flow of experience. It is, therefore, expected that a good Philosophy which seeks to explain the significance of human life in relation to the whole universe, should establish its claim to general acceptance by showing that it has formulated its theory on the basis of a thorough analysis of experience.

A philosopher, who is a lover and interpreter of life, is unable to turn his eyes away from the living experiences of every moment ; our reason must fall back upon experience for collecting its own data. If reason wanders away from experience, it will create a system

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of dead thoughts, devoid of any touch of life and reality.

A thorough analysis of human experience is also the starting point of the Sāṁkhya Philosophy. Experience is the felt result of the operation of the subtle *tattva* which is ordinarily imperceptible. Hence, if the *tattva* is to be known, it can be known through a thorough analysis of experience. Just as a chemist finds out the chemical ingredients by means of analysis of the joint effects produced by the combined operation of different chemical substances, in the same manner, a philosopher discovers the underlying principles of experience by means of a thorough analysis of experience. In fact, this process of analysis by means of which the subtle root principles and their essential natures and characteristic effects become manifested has been deemed essential in all the philosophical systems of India. The Advaita Vedānta analyses experience and discovers that the mutable principle involved in experience is false and non-existent from the metaphysical point of view. The discovery of Sāṁkhya is however, different. In the opinion of the Sāṁkhya School, the two fundamental principles, lying at the root of experience, are real. Puruṣa and *triguṇātmikā* Prakṛti are not mythical and airy but they are at the very root of the possibility of knowledge or experience. Experience is not possible unless there are objects of experience, body, organs, ego-sense, mind etc., which will constitute the instruments and objects of experience. These are also not enough to bring about experience. Experience presupposes consciousness, unless there is some principle of consciousness, mere unconscious instruments and objects are incapable of producing experience. So, the fundamental principles and categories of Sāṁkhya were not dogmatically postulated; but they were discovered and accepted after proper analytical study of experience.

ACHARYA SANKARA

(Continued from the previous issue)

SWAMI APURVANANDA

ONE day certain astrologers came on a visit to Śaṅkara's house. Viśiṣṭha and Śaṅkara received them with courteous warmth. After holding an enlightening discussion on some scriptural passages with Śaṅkara, the highly gratified astrologers expressed a desire to look into Śaṅkara's horoscope. A study of the horoscope filled them with much wonder and joy. The horoscope revealed to their practised eyes the indications of a divine incarnation. The moment of Śaṅkara's birth and the position of the stars and planets at the time, suggested that the child born would be a gem among men. Unmistakable suggestions of monasticism and the wandering and preaching life were also observable. An examination of the possibilities of the life-span however grieved them; they said that Śaṅkara, brilliant as he would be, would be short-lived. He would be just a bright brief flame, just a short swift flow. There was a strong possibility of death at the eighth, the sixteenth and the thirty-second years. The indications of the horoscope distressed Viśiṣṭha. But she was told that the possibility of death at the eighth year could be averted by deep penance and prayer and an extension of life by another eight years can be got. The sixteenth year, however, was a very difficult time only divine grace and no human endeavours could extend the life beyond the sixteenth year. The revealed contents of the horoscope made Viśiṣṭha's heart heavy with grief, and she became disconsolate. But the reaction on Śaṅkara was totally different. When the Brahmins had left he came to a quick decision. The boy whose physical

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age was that of a primary school pupil and no more, decided to renounce the world and turn monk; he would become a Sannyasin, quit hearth and home, wander about unfettered, with no earthly ties, no mundane interests, with the sky his roof and the grass his bed, and food what chance might bring, ever established in the Self, dead to matter, alive in Spirit. His young heart knew that without taking to the monastic order one could not attain the knowledge of the Ultimate Reality and that without such a knowledge the final liberation from transmigratory existence was out of question. Śaṅkara had just then attained the eighth year, one of the three crucial periods of his life, and death might be on him at any time. The urge to renounce and be off grew stronger in him day by day. Young and tender as his limbs were, his mind and heart were of the stuff of which spiritual heroes are made, and his inner being was a blend of an iron will, a penetrating insight, a clear vision and a grim purposiveness. To renounce and give up and walk away presented to him no difficulty whatever; he had not to struggle hard to assert the higher, over the lower nature; there were no complexes to be ironed out, no conflicts to be resolved, no knots to be untied; renouncing was to him as easy as breathing. But the boy was human to the core, tenderly human. True it was that he was free from delusions and illusions, from stifling bondages and dwarfing attachments and narrowing loyalties, but he had a deep affection for his mother, an affection which he shared with all great men of the world, and could not easily tear himself away from her. One day he nerved himself to it and told his mother of his resolve to renounce and go away as a wandering monk. Viśiṣṭha was shocked, and started weeping. To lose him — her only son, her all — even at the imperious call of Sannyasa was to her just unthinkable. She felt the ground slipping away from under her feet. Instantaneously she held him in the warmest of embraces, as though her clutching would ensure his staying with her, kissed him over and over with all a mother's fond love and said, "Sweet, my child, how can you ever speak this way to a mother? You are all I have. How indeed can your soft limbs bear the strain of the Sannyasin's hard life? And what is life to me without you? Wait till life passes out of me. And then if you choose go out as a Sannyasin: Who is there to look after me if you now leave me and stray away? No, Sannyas is not for you as long as life pulsates in my body." Śaṅkara shed silent tears. He was all athirst for getting into the monastic life. But his mother's word was law to him. He could not bring himself to brushing her aside and walking away as a monk, though the rules of monasticism permitted the severance of every tie. He prayed to God for a way out. Whenever he broached the subject his mother silenced him with the same reply, 'Not for you the wandering life, so long as I stay on earth'.

The irrepressible call of his life's mission was sounding unceasingly in Śaṅkara's ears. From the depths of his soul came out the imperious soul-urge, 'Renounce. Depart. Like a lion emerging out of his cage walk away'. He knew that a life of renunciation was the prime factor in the task of his preaching the Advaita (Monistic) doctrine, the philosophy of Not-Two-But-One Truth. One could not live Advaita unless one practised renunciation to the very letter. He knew he was a first-class *adhikāri,* an eminently fit person for sannyasa or the life of the all-renouncing monk, but a soft consideration for his mother's feelings in the matter was staying his steps. Providence, he hoped, would smooth out the difficulty.

(To be continued)

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NOTES AND COMMENTS

IN THIS ISSUE

Swami Gnaneswarananda's article on 'The Spiritual Basis and Brotherhood of Man' is from the notes of a lecture delivered by him in January 1937 and has been made available to us by Mrs. Mallika Clare Gupta, a disciple of the Swami, now living in India. We are grateful to her for this kind help. The lecture though delivered nearly three decades ago has as much freshness of appeal as it then had.

Prof. M. K. Venkatarama Iyer is a retired Professor of Philosophy of Annamalai University and is well-known to our readers.

Dr. Glenn R. Lawrence is an Advocate from Louiseville, Kentucky, U.S.A. In his article, 'Sri Ramakrishna and the Age of Anxiety', he discusses how in this age there is no other way than to make our lives God-centered to get rid of anxieties.

Dr. Harold Barry Phillips' article 'An Application of the Aristotelian Categories to Vedanta' is the second and concluding part; the first part appeared in our October issue.

Dr. Animal Sen Gupta is Reader, Patna University, Patna. Her article, 'Sāṁkhya Approach: Analysis of Human Experience' forms a part of her forthcoming book on classical Sāṁkhya.

'Acharya Sankara' by Swami Apurvananda is the third instalment of the article.

REVIEWS AND NOTICES

YOGA AND DESTINY: By Elizabeth Haich and Selvarajan Yesudian. Pub.: George Allen and Unwin Ltd., Museum Street, London. Pp. 80. Price in U.K.: 13s. 6d. nett.

This little book treats of the application of yoga and yogic discipline in our everyday life and routine. The authors rightly credit Swami Vivekananda with having provided to the peoples in the West an insight into this extraordinary and eminently scientific way of life. Yoga as has been rightly observed enables the aspirant to master every turn of fortune with an iron clad soul, retaining unshakable peace and good health.

Chapter I deals with the effect and power of karma and it is observed that nothing happens by chance: everything is the result of preceding actions. What we do will come back to us (18).

"Thoughts are spiritual energies penetrating everything and come back to us" (21).

The authors dwell on the methods of the Indian Yogis and point out how they had tremendous medical knowledge (25). They proceeded on the thesis that every disease including bacillary infections could be traced back to mental causes.

The "chakras" in the human system come in for detailed treatment in Chapter 3. The authors allude to a speech of Swami Vivekananda in 1890, in which he had foreshadowed the recent advances in telepathy and television (48).

Two instances of how Sri Ramakrishna dealt with spiritual aspirants are mentioned, (Pp. 50 and 58), to illustrate how Yoga is not abstruse mysticism.

The practice of yoga, it is said, makes for an alert mind, strong will and nerves of steel. Emphasis is also laid on what we eat and drink and how we sleep and also on the power of "silence" and aloofness.

S. RAJAGOPALAN.

DID JESUS WRITE THIS BOOK? : By Charles Francis Potter. Pub.: University Books, New Hyde Park, New York. Pp. 159. Price: $5.00.

The author of this publication, a product, it is said, of a lifetime of quest and research — has thrown new light on Jesus Christ and on his teachings. He is convinced that the *Book of Enoch*, had been written by Jesus himself. The book is replete with passages from the Secrets of Enoch which are not dissimilar if not identical with Jesus' teachings as recorded in the *Holy Bible* (Pp. 28 to 36). There is a resemblance between the idea of heaven and hell, which Hinduism has

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made us familiar with, and the passages in p. 56 and p. 57. We read of a righteous beggar who was carried by Angels and a rich man who was consigned to hell.

Chapter 7 sets out the ethics of Enoch and Jesus, and one comes across beautiful passages like these: "Even in distress, walk in patience until you depart from this world of suffering". "Paradise is for the righteous who in this life time endure troubles which distress their souls" P. 84.

The author rates the Secrets of Enoch higher than the Gospel, because of their insistence that at the time of final dissolution and judgment "blessed would be the righteous whose countenance will shine as the Sun" p. 159.

A study of this book will be helpful in a world which has achieved brilliance without wisdom or conscience — "a world of nuclear giants and ethical infants" (p. 158).

S. RAJAGOPALAN.

THE CONCEPT OF SELF: By Kamala Roy. Pub.: Firma K. L. Mukhopadhyay, Calcutta-12. Pp. 305. Price: Rs. 20.00.

This publication had grown out of a thesis for a doctorate, and deals with the most abstract, enigmatic and difficult problems of philosophy — the subject matter of which "transcends space, time and causality", much "in the manner of an adventurous explorer", she has delved into every school of Eastern and Western philosophy not excluding the realms of religion, psychology and ethics.

The Self is equated with the mind by the Western philosophers, but the 'Atman' is ever so different from the mind. The authoress sets out at the outset the view of the psychologists the world over about the nature of the self. The various theories have been carefully analysed and it is pointed out how a 'dynamic unconscious urge' could be but an imperfect explanation of the Self as a psychological fact (Pp. 52-119).

The metaphysical theories pertaining to the Self are examined (p. 129 to p. 195), from the point of view of all the extant schools of philosophy.

The authoress concludes that the philosophy of Sankara which is "subjectivism par excellence" and "his Sakshi Chaitanya of Advaita Vedanta", furnishes the rational and scientific background for the "self which is self-luminous and self-revealing" (p. 213). The pure Self, the ultimate reality, is to be realised from within through meditation, through 'Brahmanubhava' in the 'Turiya' state (p. 221). At the same time she has also, for the ordinary man, prescribed 'Vidya' as a means of realization (p. 227) although it is lower (apara).

Section 5 of the Book deals in a strikingly scholarly manner, the entire philosophy of Sankara and his conception of Self. She discusses its various features, the charges levelled against his theory, and the various schools both Eastern and Western, all of which according to her have failed to solve the relation of the one and many. It is true, Sankara bases his philosophy on the Upanishad. The central truth was hidden therein. But it is Sankara who found out the magic clues, and discovered the truth, established it on firm foundations by his logic and penetrating criticism (p. 243).

S. RAJAGOPALAN.

HYMNS FROM THE VEDAS: By Abinash Chandra Bose. Pub.: Asia Publishing House, Bombay. Pp. 387. Price: Rs. 40.

This is a considerable contribution to modern literature on the Veda. Dr. Bose has been applying his mind (and talents) to this study of certain aspects of the Veda for some decades past and this sumptuous volume is an eloquent result of his work.

Before presenting his metrical renderings in English of select hymns from the four Vedas, arranged under different headings viz., Jnana Yoga, Karma Yoga, Bhakti Yoga, Vibhuti Yoga and Raja Yoga, he propounds his approach to the subject which is different from that of the western scholars and their eastern followers. The studies of these Indologists, he points out, have been mainly of a technical and speculative character. They have tried to read anthropology, history and even mythology in the Veda and have missed the soul of the Scripture. The present study is aimed at bringing out the poetic and religio-ethical contents of the Vedic literature.

The hymns that comprise these original Books of Knowledge, *Veda*, were not composed by the labouring intelligence of men; they were really — the Veda itself records — streams of a non-human inspiration gushing out of the purified heart and coursed through the luminous mind of the Rishi. The Rishis were not ascetics living in forests away from society but were leaders of men, formers of the ancient commonwealths, *bhutakrt* — "World-building Rishis who chanted the sacred words" (AV. XII. 1.39) — and embraced all life in their vision. Their hymns too concerned the entire weal of man, not merely in the worlds beyond, but life on earth as well.

The author points out the bases on which the Vedic society was built and governed: Satya, Truth of being, Rita, truth in action, and Tapas.

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Citing from the hymns Dr. Bose gives an excellent definition of *tapas*: "Tapas is the spiritual fire in man which, being kindled, lifts him from the animal to the spiritual (or divine) plane." In the Veda it has a positive and not a negative significance; it is not self-mortification, but self-awakening by activising the spiritual power within oneself. So *tapas* is said to lead to a second birth, making of man a *dvija*, twice-born. The spiritual power is found to become active by *tapas* by arousing *dhi*, the higher intellect. The power thus generated is described as *tejas* (fire) *varcas* (lustre), *ojas* (spiritual vigour or soul-force) etc. The common *tapas* for all is *brahmacarya*, education through the cultivation of *medha* or *dhi*, the higher intellect, and the building up of a sound physique and a powerful spiritual personality. It is by the *tapas* of *brahmacarya*, says the Atharva Veda, 'that the king protects the state, the teacher seeks his pupil, and a maiden finds a youthful husband' (XI. 5.17-18). The Veda goes further and says that it was 'through *brahmacarya* that Indra brought heavenly lustre to the Devas' (AV. XI. 5.19). And he notes, "In a later age the great Buddha supported the idea by saying that 'By self-control Indra became the greatest among the Devas'".

In an interesting discussion on the alleged prevalence of caste-system in the Vedic times, the author states that it was not a division into castes, but a functional division in an integrated society. Only their functions in life were different but they were heir to a common heritage. "The Veda does not say that the Sudra was a servant of the other classes. It recognizes the dignity of the manual work skilfully done by the Sudra. Describing the work in the corn-field the Veda speaks of the field-labourer as 'kavi', the term for the Vedic poet (AV. III. 17.1). Similarly the chariot-maker has been described as the 'manisi', another term for the Vedic seer (AV. III. 5.6). There was a theory in Puranic times that the Sudra could not be permitted to hear the Veda. But in the Veda it is made only too clear that the Veda was preached to one and all and in the list of social groups the Sudra is sometimes mentioned before the Vaishya: e.g., "So may I speak the sacred Word to the masses of the people — to the Brahmana and the Rajanya (Kshatriya), to the Sudra and the Vaishya, to our own men and to the stranger." (Yajur Veda, Vs. 26.2).

Many are the gods celebrated in the Veda but both the gods and the Seers are conscious that the gods are powers and emanations of the One Great Godhead. It is not true that this conception of one God came only with the Upanishads or at a later stage of the Vedic civilization. Verses could be cited from all the four Samhitas testifying to this perception of the One Deva stationing Himself in diverse ways and in varied grades of being in the Cosmos. The gods of the Veda are not really separate from each other or from their One Source. "Only they who know the Brahman know the thirty-three Devas" (AV. X. 7.27). Each god is said to change into another, to grow into yet other; that is possible because they are all, in truth, manifestations of the one Creative Being.

Dr. Bose has little difficulty in dismissing the Aryan-Dravidian conflict theory. Dasyus, Panis and the whole host of the adversaries are not black indigenous tribes who sniped at the fair and progressive Aryans, but are hostile entities in the psychological realm opposed to the Godward ascent of the striving *aryan*, the heroic and aspiring soul.

Much of the beauty and value of the hymns is lost if we do not have the key to their symbolism. To quote the writer: "The Vedic poet uses symbolism on a large scale. There are many symbolic expressions in the Vedic language. For instance, *guha-hita*, or *guha-nihita*, 'lying or hidden in the cave', always means the Divine Secret hidden in the depths of one's being, e.g., 'Vena sees that Reality which is hidden in the cave, in which all find one single home' (YV. Vs. 32.8). The word *suparna*, the beautiful-winged bird, meant the Spirit, the Ultimate Reality. Agni, Vayu, Apas etc., are all symbolic names of the Devas."

There are many other interesting points in this writing. Discussing the ritual in the Veda, it is pointed out how the internal should join the external worship. The Rishis are clear in their demand: "The hymn in the heart joins the milk libation" (RV. III. 55.8). Thus done the ritual purifies not only the performer but the world also (to the extent he is identified in spirit with it).

Bhakti as a motif in spiritual life is there in the Veda. The writer devotes one whole section to the subject and shows how much of the later development in the line in India is to be found in seed form in these hymns.

There is likely to be a misunderstanding on the use of the word Raja-Yoga as a section heading in this collection. Raja Yoga here does not mean — the author is careful to point out — the psycho-physical discipline of the well-known yogic tradition, but raja-guhya-yoga, the mystic path to the Divine.

The renderings in rhythmic English are a delight; the exhaustive notes on each page are

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very helpful to follow the meaning of archaic terms. This work is a definite advance on the labours of the merely ritualistic and naturalistic interpretations of the ancient Litany. It unveils the poetic and the ethical personality of the Hymns; the next obvious step is to reach the Soul of the Veda, the spiritual Core which gives life to all the rest.

M. P. PANDIT.

HOW TO CASH ON YOUR ABILITIES: By Dora Albert. Price: Rs. 3.

EXECUTIVE'S GUIDE TO HANDLING PEOPLE: By F. C. Dyer. Price: Rs. 2.50. Both published by Jaico Publishers, Bombay-1.

Though these books are cast in the usual popular and catching style, the thought underneath shows a keen insight into human nature, its weaknesses and its potentialities. Most people are not aware in what direction their innate possibilities lie; their efforts are usually governed by extraneous circumstances. The author of the first book calls for an attentive observation of one's own thoughts, aspirations and tendencies and a vigilant cultivation of the more prominent of them. She describes, with interesting data, how abilities can be developed in the art of writing and speaking, how memory is to be trained and how best to earn honourable living with whatever talents one is given.

The other book is obviously based on a good deal of experience. Every executive has something to learn from this discussion. The art of management is essentially the art of human relations and the number of incidents and anecdotes related by the writer throw much light on less understood corners. Ultimately the key lies within oneself, in one's capacity to detach oneself, to rise above personal factors and to take an objective view of things. That means yoga, in one sense or another. The old Master, Patanjali, has the last word in this as in many other things. Friendship with the happy, indifference to the wicked, compassion for the stricken are the best guides in life in the world.

M. P. PANDIT.

LIFE IS ENDLESS: By T. L. Vaswani. Publishers: Gita Publishing House, 10, Sadhu Vaswani Path, Poona-1. Pp. 136. Price: Rs. 2.

He was a quiet man, — pure, humble and true. He attended to the ordinary tasks of life as an ordinary man: and those who met him did not suspect that they stood in the presence of a holy man. But the Angels knew it. And, one night, as he was rapt in the ecstasy of communion, the Angels visited him and took the dust of his feet. And as they were about to depart, they said to him: "O saint of God! Let us know what you desire. We fain would leave with you some gift!"

The saint smiled and said: "I have no desire at all. I have but the longing to love the Lord to distraction!"

And the Angels said to him: "Do ask for something if only to make us happy. May we leave with you the wealth of the world? You look so poor!"

"Wealth is worry!" answered the saint. "What shall I do with it?"

And the Angels said: "May we give you power over men?"

"Power is poison. I have no need of it!"

"May we give you the gift of reading the minds of men, of knowing their innermost thoughts and secrets?"

"I read the Book of the Heart," the saint answered. "That is enough for me. It contains the whole science of loving!"

"May we give you the gift of prophecy, of knowing what the future hides?" the Angels suggested.

"There is no future for me," was the simple answer of the saint; "and there is no past. I live in the eternal now and here! Free am I from the memories of yesterday and the hopes of tomorrow!"

"May we give you the gift of healing?" the Angels asked.

"The Name of my Master is a healer," the saint answered.

One after another, the proposals of the Angels were turned down. Then the Angels conferred among themselves and decided to so bless the shadow of the saint that whenever it was behind him, it would radiate health and happiness and peace to all upon whom it fell: but if the shadow fell in front of him, so that he could see it, no such thing would happen. And the saint passed through life not knowing himself how much healing there was in his shadow.

Narrating this remarkable story in the course of his moving tribute to Sadhu Vaswani, his guru, Sri J. P. Vaswani recalls how the life of Dada himself closely corresponded to the character of the saint in the story. In his introduction, Sri J. P. gives a satisfactory sketch of the spiritual path as conceived by Dadaji. It consists of five stages: purification of the heart of which repentance is an indispensable part; selfless service contributes to this purification. The second stage begins when one is drawn to the Name of the Lord and one begins to repeat it with a dwelling of the mind upon the content of Name.

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Third, renunciation of the mundane interests. The next stage, a trying one, is the sense of loneliness: one feels neither here nor there. The final phase dawns with the moment of ecstatic illumination which releases the being into the august Presence of the Beloved.

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M. P. PANDIT.

NEWS AND REPORTS

THE RAMAKRISHNA MISSION, NEW DELHI

REPORT FOR 1965-66

The activities of the Ramakrishna Mission, New Delhi consist of holding religious classes and lectures, celebrations of the birthdays of the great teachers, running a Library and Reading Room, a Free Tuberculosis Clinic, an Outdoor Homoeopathic Dispensary, and the Sarada Mandir (a religious and moral instruction class for children aged 6 to 12 years).

The function of the Tuberculosis Clinic is sixfold: (1) to diagnose individual cases; (2) to treat cases fit for treatment at the Clinic; (3) to select suitable cases for admission and treatment — surgical and medical — for short periods in its observation wards; (4) to get admitted in other hospitals cases requiring prolonged hospitalisation or very special surgical interference; (5) to treat patients at home under the Domiciliary Service prior to admission to and after discharge from the Hospital and (6) to examine contacts of patients with a view to detecting early cases and as a preventive measure. The number of beds in the observation ward is 28, equally divided between male and female patients.

The Clinic is equipped not only for general treatment, but also for surgical measures, such as thoracoplasty, pneumothorax, pneumoperitoneum, pneumonolysis, phrenic nerve operation, ultraviolet ray therapy, and chemotherapy. It is equipped with a vertical X-ray set for flouroscopic examination, another X-ray unit for skiagraphy, and un ultra-violet ray apparatus. There is also a laboratory for clinical bacteriological work.

Milk and tiffin were supplied free to all free-ward indoor patients. Costly medicines like antibiotics, etc., were also supplied free to these patients and to all out-patients whose monthly income was less than Rs. 300. During the period under review, 1,687 patients received these medicines.

The number of outdoor cases treated in the clinic during the period under review was 1,32.652 of which 1,777 were new. During the same period 363 indoor cases were treated in the observation wards.

The Outdoor Homoeopathic Dispensary treated 35,404 cases during the period, of which 6,631 were new.

During the year under review 37 discourses on *Tulsi Ramayana* were given in the Mission's auditorium by several Hindi Pandits, some discourses on *Srimad Bhagavata* in Hindi were also given. Regular weekly classes were held in the Vedanta Samiti of the Delhi University. Parlour talks at different places and lectures in Delhi as well as in Kashmir, Rajaputana and Bombay were given by the Secretary.

The daily average attendance at the Library and Reading Room were 386. 1,165 books were added during the period under review bringing the total number of books (including those for children) to 17,286. The Reading Room received 14 newspapers and 104 periodicals. The number of books issued was 15,785. The daily average number of students using the University Students' Section of the Library was 80. The total number of students using the Library during the period was 600.

Sri Sarada Mahila Samiti conducts monthly meetings and *bhajans* at the residences of the members of the Samiti. The programme of *medico social service* of the Samiti helped in various ways about 250 patients during the year. Sunday classes were held on religion to children from 6-12 years in the Mission premises. The average attendance was 40.

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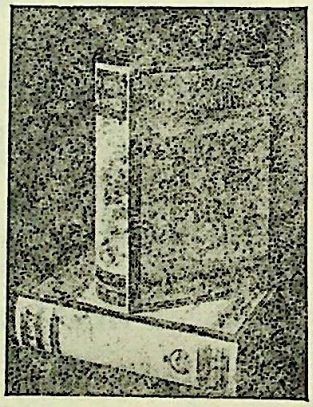

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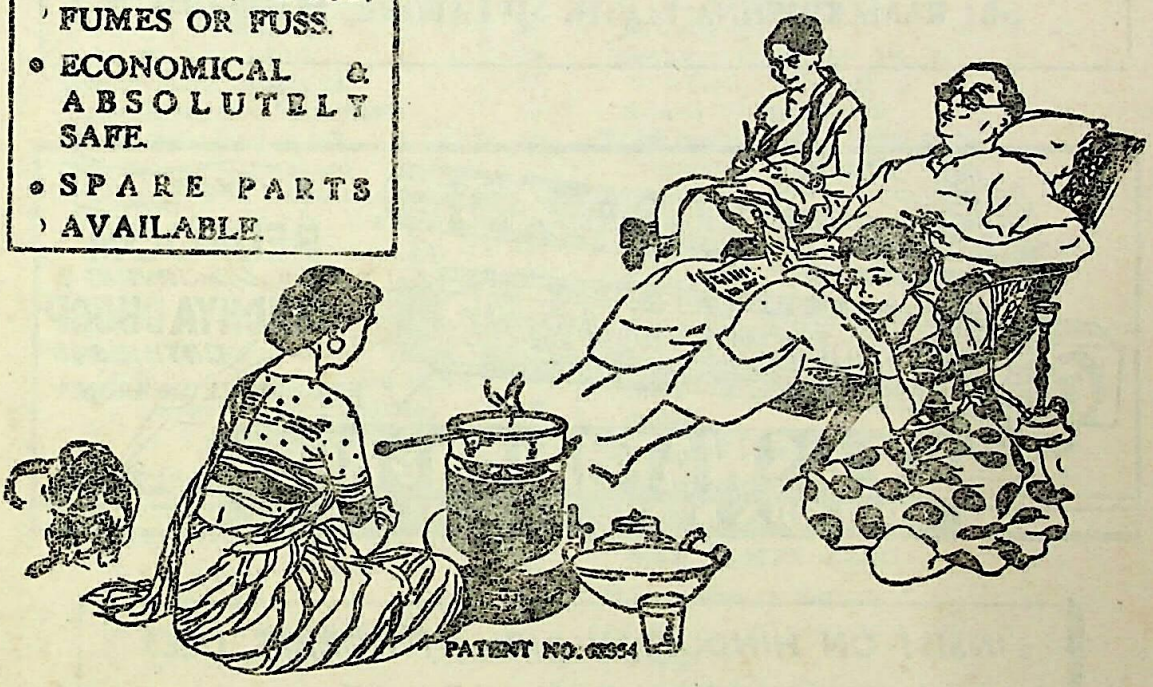

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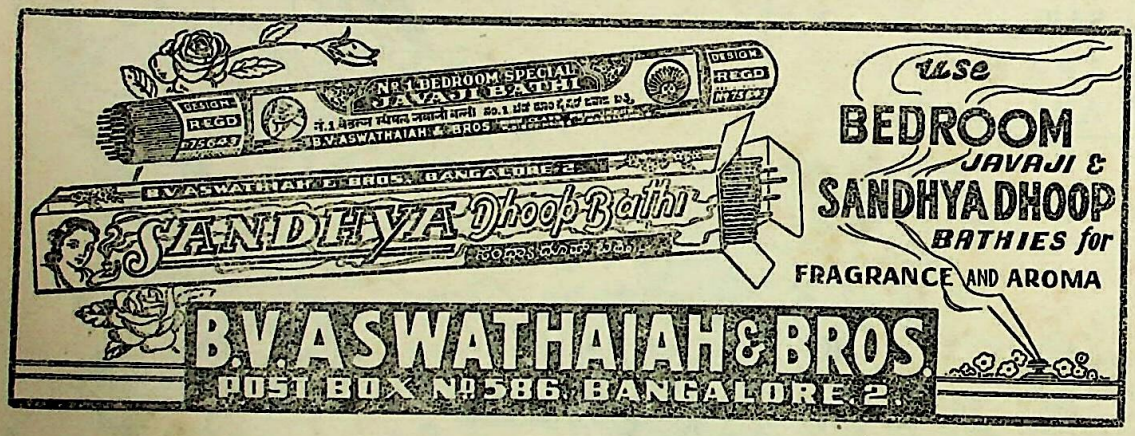

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